

GURU TEGH BAHADUR'S MARTYRDOM ISSUE

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THE SIKH SANSAR: *Sansar* means universe. Traditionally the material universe has been considered an "illusion" (*Maya*). The Sikhs consider the material universe as a manifestation of the cosmic spirit. This journal will attempt to present both the material and spiritual aspects of Sikh culture.

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Editorial

THE SUPREME SAINT—MARTYR

*Tegh Bahadur passed,
the world was with sorrow stricken,
A wail of horror rent the earth,
A victor's welcome given
by the hosts of heaven.*

(Guru Gobind Singh — *Bichitra Natak*)

Whenever mankind has been beset with ruthless tyranny, a messenger of God has appeared on the scene and made the supreme sacrifice to reverse the wheels of bigotry. All religions and cultures of the world are adorned with such saints and martyrs.

Amongst this galaxy of saints—martyrs shines with the highest intensity the supreme saint—martyr—Guru, the one and only—Guru Tegh Bahadur! In the entire history of mankind no martyr has equalled the unique characteristics of this supreme martyr—Guru.

The couplets written by Guru Tegh Bahadur to his son Guru Gobind Singh, throw the light on the "Sikh concept of martyrdom and revolution." Face to face with death the Guru inspired his successor Guru Gobind Singh to defend and protect the people. This was expressed in a few lines:

*All human power has failed,
Humanity grows in chains,
Moral efforts are of no avail,
Lord, Save them O Save!*

Guru Gobind Singh's response reflects the consciousness of his destiny and the sense of his historic mission:

*All power is mine with thy grace,
The fetters of bondage are broken;
For liberty of Truth all is possible!*

Dedication to lofty principles and ability to make supreme sacrifices for them was inherited through generations by Guru Tegh Bahadur and is his legacy to the Sikh culture.

Emperor Aurangzeb holding Guru Tegh Bahadur in his custody, enquired "You do not believe in idolatry, you do not believe in these Hindu priests, the Brahmins, why then have you espoused their cause? Why are you defending their faith?" Guru Tegh Bahadur explained "Sikh faith criticises equally the bigotry and caste pride of Brahmins and the fanaticism of the Mullas. No earthly power is entitled to exercise authority over man's conscience." Thus the King of martyrs gave his life for the

freedom to worship and practice one's faith; though he did not even follow the faith that he was defending. History fails to find another example of such deep dedication to fundamental principles!

It is interesting to note that Guru Tegh Bahadur was not betrayed by any of his disciples under the stress of adversity. His disciples said to the Moghul Emperor "We do not care for our bodies or for death. Death is ever welcome if it comes for the sake of truth and righteousness. The Emperor should worry about his own death for when it comes he will be powerless and helpless with a load of sins and crimes against humanity on his head." Before all three of them were put to death by inhuman torture the Guru blessed them. "All my love and blessings are with you, my dear ones. What greater pride and joy can I have than the thought that my dearest disciples, the ministers of my congregation are with me on the eve of my martyrdom, just as they have always been with me. God bless you, my dearest ones!"

Hail to the Guru who engendered this unfaltering and non-betraying spirit in his disciples and inspired them to give their lives gladly under grueling tortures.

The Emperor demanded a miracle from Guru Tegh Bahadur who calmly replied "You will see one miracle the day my head is cut off, the miracle of a man laying down his life for freedom of worship for all, for equality and liberty in matters of faith and ideological belief. Beyond that I do not believe in displaying any occult powers to save my life. We have forbidden our disciples from wasting their spiritual powers in useless display of magical powers!"

While the monumental saint sat in the silence of his last meditation the cruel sword waved and cut off the head of the Guru that taught us:

*To exercise forgiveness is a great act.
To exercise forgiveness is to give alms.
Forgiveness is equal to all pilgrimages.
Forgiveness ensures man's salvation.
Highest of all virtues is forgiveness.*

N. S. Kapany

Guru Tegh Bahadur

The Prophet of Assurance

By: Professor J. S. Grewal,
Guru Nanak Dev University, Amritsar*

In its proper historical context, Guru Tegh Bahadur's decision to guide the destinies of the Sikh Panth was indeed a momentous decision. Guru Nanak and his four successors had made the Sikh Panth a kind of state within the Mughal Empire. Every Sikh had virtually two loyalties: one to the Guru and the Panth and the other to Mughal State. So long as the Sikhs did not have to choose one out of these two loyalties, there was no difficulty. After the execution of Guru Arjan in 1606, Guru Hargobind obliged the Sikhs to make their choice by openly defying the Mughal government. The majority of the Sikhs chose to side with him in his new attitude.

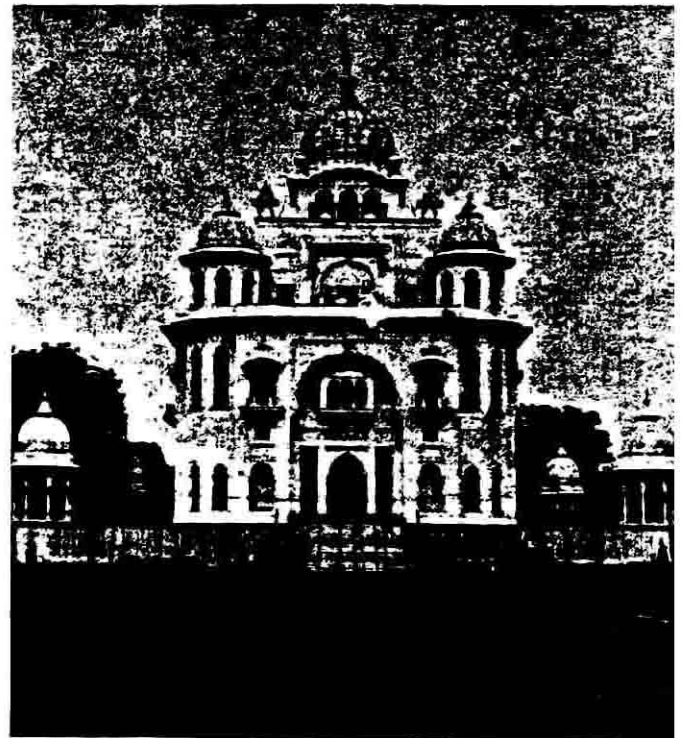
Towards the end of March, 1664, Guru Harkrishan died in Delhi after indicating to the Sikhs present that his successor was to be found at Bakala. Some of the prominent Sikhs of Guru Harkrishan arrived at Bakala in August to request Tegh Bahadur to assume Guruship in accordance with his nomination by Guru Harkrishan. Tegh Bahadur accepted the office. He was forty-three years old at this time.

It is safe to assume that Guru Tegh Bahadur knew that he was assuming a difficult office. He had seen much in life. Born at Amritsar on April 1 in 1621. He had received education and training under the direct supervision of his father, Guru Hargobind. Sikh theology, music, horsemanship and the use of arms occupied much of his time before he participated in the battle of Kartarpur in 1635. For nine years then he stayed at Kiratpur where Guru Hargobind lived in his customary grandeur, maintaining hundreds of trained horsemen and matchlockmen till his death in 1644. The eldest son of Guru Hargobind had died in his life-time and he chose his younger grandson, Har Rai, as his successor, ignoring the elder Dhir Mal. This nomination was not accepted by Dhir Mal who established himself at Kartarpur as a rival Guru. In contrast with Dhir Mal, Tegh Bahadur accepted nomination of Har Rai with grace and moved to Bakala with his wife, Mata Gujri, and his mother, Mata Nanaki.

After twelve years of retirement at Bakal, Tegh Bahadur visited Guru Har Rai at Kiratpur in 1654 and probably in accordance with his wishes, went to visit important centres of Sikh *Sangats* in the

**Professor Jagtar Singh Grewal was the leading star of the conference held on Sikh Studies at Berkeley, California on August 13-14, 1976; which was co-sponsored by the Sikh Sansar—Sikh Foundation, U.S.A. Professor Grewal has been invited by U. C. Berkeley, California as a visiting professor, next Fall. We hope he will accept this unique honor and the Sikh Sangat of San Francisco Bay Area will benefit from his presence among us.*

Assistant Editor

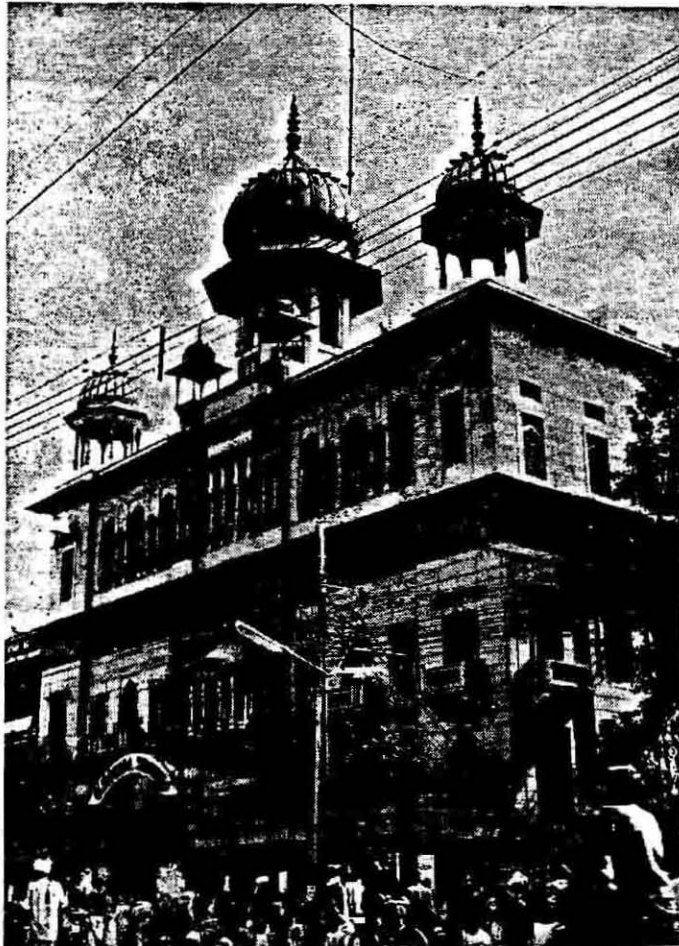


**GURDWARA RAKABGANJ SAHIB
NEW DELHI**

Because of the most severe, stringent and discriminating laws against the Non-Muslims, none could dare remove and cremate the holy corpse of the Guru except by Lakhi Shah Vanjara, who took courage to convey it in his cart, loaded with precious commodities; and, on reaching home, set fire to his whole house thus, performing the holy cremation. Here stands now the splendid edifice of the Gurdwara Rakabganj Sahib, as a memory of his rare deed of faith, courage and sacrifice.

eastern provinces of the Mughal Empire. Meanwhile, Guru Har Rai died in 1661 after nominating his younger son, Harkrishan, as his successor, ignoring the elder Ram Rai who had tried to ingratiate himself with Aurangzeb during the lifetime of his father. Guru Harkrishan was called to Delhi by the Emperor and both the brothers were there in March, 1664, when Tegh Bahadur returned to Delhi. To accept the Guruship of the Sikhs in 1664 was to go against the wishes of Aurangzeb. Tegh Bahadur was well aware of this. Therefore his assumption of the office of Guruship, undoubtedly an affront to Aurangzeb, was an act of great courage.

In its proper historical context, Guru Tegh Bahadur's decision to guide the destinies of the Sikh Panth was indeed a momentous decision. Guru Nanak and his four successors had made the Sikh



GURDWARA SIS GANJ, DELHI

This Gurdwara has been built in the sacred memory of the Great Martyr, Guru Tegh Bahadur, the ninth Guru. The Guru was martyred at this place under the orders of the Moghul Emperor Aurangzeb. The Guru was seated under a tree when the sword of the executioner fell on his neck.

Panth a kind of state within the Mughal Empire. Every Sikh had virtually two loyalties: one to the Guru and the Panth and the other to Mughal State. So long as the Sikhs did not have to choose one out of these two loyalties, there was no difficulty. After the execution of Guru Arjan in 1606, Guru Hargobind obliged the Sikhs to make their choice by openly defying the Mughal government. The majority of the Sikhs chose to side with him in his new attitude, but not all. Furthermore, Dhir Mal who did not accept Guru Har Rai as the Guru and put forth his own claims to be the successor of Guru Hargobind, was not disposed to offend the rulers in any way. Similarly, when Guru Har Rai nominated Harkrishan as his successor, Ram Rai felt encouraged to put forth his rival claims. And Ram Rai was patronized by Aurangzeb. Both Dhir Mal and Ram Rai were supported by some *masands* who were surely 'pro-establishment' in their attitudes. This precisely was the posture adopted by the followers of Prithi Chand and his son Mihrban also. Thus, in 1664 there was no one to adopt the independent attitude of Guru Hargobind. By assuming the *gaddi* of Guruship, Tegh Bahadur imposed this task upon himself.

With this background, the pontificate of Guru Tegh Bahadur becomes highly significant. He was opposed at Bakala by Dhir Mal. He abandoned Bakala. At Amritsar he was not welcomed by the followers of Mihrban. Traveling through the Majha and the Malwa, he reached Kiratpur in the summer of 1665 and founded Makhwal. A few month later he was again going towards the eastern Sikh *sangats* when he was arrested by the Mughal officials and kept in custody for over a month.

From 1666 to 1670 he was out of the Punjab, visiting places like Prayag, Benaras, Buddh Gaya, Patna, Monghyr, Malda, Dacca and Dhubri (in Assam). On his return to Delhi in 1670 he was kept under surveillance for more than two months before he was allowed to go to Bakala and Makhwal.

During 1673 and 1674 Guru Tegh Bahadur undertook intensive work in the Malwa, inspiring people with confidence and encouraging them to face all odds and difficulties. This was his silent but sure protest against Aurangzeb's aggressive policy of persecution. In 1675 he received *brahmans* from Kashmir who had come to represent the plight of their co-religionists against the high-handed measures of this Mughal Governor of Kashmir. The effect of Aurangzeb's persecutory measures was felt in other parts of the Empire also. Guru Tegh Bahadur decided to defend the freedom of conscience which the Emperor was denying on principle as well as in practice. Before he could meet the Emperor, he was arrested and taken to Delhi. There he was kept in confinement for a few months. As a proof of his nearness to God he was asked to perform a miracle. He refused to admit even the propriety of an attempt.

Alternatively, he was asked to embrace Islam. He refused. The result was his execution in the Chandni Chawk at Delhi in November, 1675.

Guru Gobind Singh in his *Bachittar Natak* wrote in commemoration of Guru Tegh Bahadur's martyrdom: 'without a murmur he gave up his life for the sake of holymen. For the sake of *dharma* he gave up his head. He did not divulge the secret of his nearness to God. The true devotees of God shun the magical trick of a miracle. Guru Tegh Bahadur did what none else could do. He defied the ruler of Delhi to the point of sacrificing his life.'

Guru Gobind Singh was deeply influenced by the unqualified commitment and unflinching courage of his father and predecessor. Rattan Singh Bhangu, whose *Panth Prakash* testified to the martyrdom of Guru Tegh Bahadur as a source of inspiration for the succeeding generations of Sikhs, attributed the fall of the Mughal Empire to the martyrdom of Guru Tegh Bahadur:

*'Henceforth did the power of
the Mughals start declining;
Henceforth did the kingdom of
Delhi start disintegrating.'*

Thus about the significance of Guru Tegh Bahadur's martyrdom one answer has been given by Guru Gobind Singh and another by Rattan Singh Bhangu. Guru Tegh Bahadur's martyrdom symbolizes for all times the spirit of supreme sacrifice for an ideal; in this case, the ideal of the freedom of conscience. Also, the martyrdom of Guru Tegh Bahadur became an essential link in the chain of events which led to the decline of the Mughal power and its eventual elimination from the Punjab.

The essential significance of Guru Tegh Bahadur's pontificate lies in the fact that in a profoundly historical sense he rejuvenated the central stream of Sikh history and became a moral and historical link between his father and his son. He paved the way for the achievement of Guru Gobind Singh who gave a new unity to the Panth and enabled it to defend the claims of conscience against the government of the day. The political freedom of the Sikhs during the eighteenth century was a logical as well as a historical development from the freedom of conscience defended by Guru Tegh Bahadur and ensured by Guru Gobind Singh.

Guru Tegh Bahadur's profound link with the original founder of the Sikh Panth is equally evident from his *bani* which propounds the same theology, the same purpose and the same path as had been propounded by Guru Nanak. Guru Tegh Bahadur uses a score of epithets for God. The most frequently used epithets are Ram and Har, followed by Prabh and Gobind. Occasionally, he refers to God as Swami, Deva, Madho, Niranjana, Murar, Dina Nath, Brahm, Pritam, Bhagwant, Din Bandhu, Narain Chintaman, Kanhai, Bhagwan, Raghunath or

Gosain. God, for Guru Tegh Bahadur, is transcendent as well as immanent: He is *aginat, apar, alakh, niranjana, nirlep, alep, niara*. He is also *nanarup* and *sarbnias*. God is within man as well as in the universe. He is perfect; He is all powerful; and He is merciful. He is remover of suffering; He is the remover of fear; and He is the protector of his devotees. God is the Creator of everything; and He alone is Eternal.

The universe is God's creation (*rachna*) and is subject to annihilation. Whatever is visible is subject to annihilation 'like the shadow of the cloud'. The universe is God's *maya*; it is like a mirage; it is a 'mountain of smoke' it is like a 'wall of sand'. In contrast with the truth of God's eternity, the universe is false, precisely because it is not everlasting. Similarly, the human body is false (*jhuth, mthia*); only Ram within is true (*sacho*).

However, man is attracted by *maya* which includes almost everything except God. *Maya* is like a mirage, ever present but always elusive. Attachment to perishable things serves as a snare for man: riches, power, human ties, the body and its pleasures, for instance. Man remains engrossed in *maya* because of his five adversaries: *kam, krodh, lobh, moh, hankar*. More formidable than all these is man's *apa*, his *haumai*, which stands in his way of understanding God's Omnipotence and his own nothingness.

Engrossment in *maya* aided by the inner adversaries of man, keep him chained to the cycle of death and rebirth, and he does not attain to salvation: *mukt, jiwanmukt, pad-nirbana, nirbhai, pad*, for example. Occasionally, the epithets *baikunth* and *gian* are also used for the state of salvation. To attain to salvation is the supreme purpose of life and human existence is a rare opportunity for realizing that purpose. The person who does not know that purpose is asleep, not awake; he is *durjan, murh, gawar, murakh, andh* and *agiani* sleep in ignorance (*durmat, kummat*). Opposed to *durmat* or *kummat* is *gurnat*, and he who is attuned to *gurnat* is *gurmukh*. For such a person two other epithets are used by Guru Tegh Bahadur: *sadh* and *sant*. Those who have adopted path of salvation (*mukt panth*) are addressed as brother (*bhai*) and friend (*mit*). An ordinary person is addressed as *param, nar* or *jan*. But everyone is invited to follow the path of salvation.

To discard heedlessness and indifference, to be aware of the transmigratory noose of Death, is the first step on the way to salvation. To refrain from evil acts (*pap*) is another. To join the *sadh-sangat*, to take refuge with the Guru, to listen to his instruction and to seek knowledge from him is to ensure one's progress on the path. Sensual pleasures are to be renounced by cultivating a high degree of detachment from *maya*. The idea of detachment is given primacy by Guru Tegh Bahadur: man should

not simply escape the stranglehold of *kam kirodh*, *lobh*, *moh*, *hankar*, riches, goods, power and the comforts of *maya*, he should also remain psychologically indifferent to joy and sorrow, praise and blame, happiness and suffering, honour and dishonour, nectar and poison, gold and dust, love and fear. He should remember the Omnipotent and Omni-present Lord and offer loving devotion (*part*, *bhagati*) to Him through *simran*, *kirtan* and *bhajan* and by appropriating the Name (*nam*). He should seek God within himself. Through God's Grace, then he may attain to salvation.

In the *bani* of Guru Tegh Bahadur we find echoes of the primary concerns of Guru Nanak. If there is no reference to contemporary forms of religious belief and practice, it is precisely because Guru Tegh Bahadur, as a successor of Guru Nanak, takes for granted his evaluation of those beliefs and practices as futile in terms of salvation. Political power for Guru Tegh Bahadur is a part of *maya*; it is a 'wall of sand'. Power in the hands of other presents no threat to Guru Tegh Bahadur. God for him is the remover of all fear (*bhei-bhanjan*). The state of salvation for him is a state of fearlessness (*nirbhei pad*). His life exemplifies his own maxim: 'I do not frighten anyone; nor am I afraid of anyone'.

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We Regret New Register of Sikhs Unfeasible . . .

When in 1972 "Register of Sikhs in the U.S.A. and Canada" containing 520 family names was published, the trustees of the Sikh Foundation felt the satisfaction of another small accomplishment.

But soon it was realised that we had covered only a minuscule fraction of the Sikh population and that a more complete register could be very useful to our extended Sikh community in many different ways. So it was decided to publish another register of the Sikhs, possibly covering as many as 10,000 names.

In spite of the many announcements and solicitations through the Sikh Sansar, through local representatives and some personal contacts since early 1975, the response has been disappointing—far below 100 names. Perhaps a method more suitable for eliciting responses from

the Sikhs could have been adopted. But under the circumstances we regret that we are unable to publish the Register.

To those who had contributed toward this worthwhile project we offer our thanks and appreciation. You have shown a sense of pride in being a part of the Sikh community and a willingness to involve yourself and take some action in support of our convictions.

Since the publication of the Register is not feasible at this time, we suggest that your contribution for this project be now used as (1) subscription to the Sikh Sansar or (2) a special donation to the Sikh Sansar. Those who do not agree to either of the above two suggestions can obtain a refund by writing to the Sikh Foundation, P. O. Box 737, Redwood City, California 94064.

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We take great pleasure in announcing that Bhai Hari Singh Shergill of Bombay has accepted our request to become a sole representative of *The Sikh Sansar* in India. Bhai Sahib is an ex-secretary of All-India Sikh Mission (S.G.P.C.); Guru Nanak Khalsa College, Bombay; Guru Nanak Vidyak Society, Bombay; Gurmat College, Patiala; ex-editor, the National Sentinel, New Delhi; currently editing *The Punjabi Samachar*, Bombay. He is a forceful writer, he has authored "Gensis of Guru Granth Sahib" and "Guru Tegh Bahadur, the Martyr".

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Sri Guru Tegh Bahadur: the Sacrifices, 1675

SUNITI KUMAR CHATTERJI

National Professor of India in Humanities

Just a little over three hundred years from today, on the 10th and 11th of November 1675, took place, in the Mogul city of Delhi, four executions under the order of the ruling Mogul Emperor of India.

Three out of these four executions were in the cruellest and in the most gruesome manner imaginable, and the fourth was by decapitation.

* * * * *

These four deaths were among the most heinous crimes against humanity, condemning those who were responsible for them to shame and obloquy for all times. With their ignorance of the nature of the Divinity as the All-knowing and Impartial God of all Men and not of any particular community, they were really perpetrating a blasphemy. They thought of glorifying their God through the blindness of their heartlessness and prejudice, and they justified their action as being desired and approved by an Unseen and Unknown God.

* * * * *

On the other hand, those who suffered from these deaths were among the most glorious Martyrs in the History of Man.

They made the supreme sacrifice, not for any worldly pelf or political power, and neither again for taking any revenge for wrongs and injustices actually inflicted as well as impending—but for the preservation of certain basic ideas of Justice and Human Rights which are vital for the physical and mental, personal and social, and moral and spiritual life and well-being of mankind.

They were martyrs, not for any particular creed and its ritual, not for any special religion with its restrictions and limitations, but for Religion in its true essence as they conceived it to be both by reasoning as well as by realisation, allowing for each individual the fullest liberty in the matter of faith and belief and conscience.

* * * * *

These four great martyrs to whom we, as representatives of all lovers of righteousness and justice and liberty from among all sections of the Indian Nation, and also of Humanity as a whole, are formally gathered to offer our worship and salutation, were in the first instance Sri Guru Tegh Bahadur, the Ninth Guru or Leader of the Sikh Community, and then his three disciples and followers, Bhai Dayal Das, and the two brothers Bhai Mati Das and Bhai Sati Das.

* * * * *

The well-authenticated history of the momentous happenings which had their *finale* during the two days of the great Martyrdoms, the 10th and 11th of November, 1675, is well-known.

The great and all-powerful Mogul Emperor of India, Aurangzeb Alamgir, arbiter of the destiny of millions of Indians who were mostly Hindus, had this most impracticable vision of converting to his own religion of Islam the entire Hindudom of India. He could not have, through ignorance and prejudice, any idea about the unique history and philosophy of the Indian people and their spirit of acceptance and tolerance; and he tried to do the impossible, which was in the words of Sarvepalli Radhakrishnan, "to put Souls in the same uniform". Aurangzeb possibly also did not realize that the *Qur'an* itself said that Allah himself had permitted diversity of religion among men. In 1669, after being firmly established on his throne, with his venerable old father in confinement, and all his three brothers liquidated, he found it fit to promulgate an *ukase*, ordering all Brahmans in the five great intellectual and religious centres of Hinduism in Northern India, *viz.* Banaras, Ayodhya, Mathura, Ujjain and Srinagar in Kashmir, to convert themselves to Islam within a certain date.

* * * * *

The Brahmans were in a consternation. They met together, and they could not find any Hindu ruler in North India to give them the lead.

They found in Guru Tegh Bahadur, religious, social and political head of a struggling Sikh community, which was being organised by Sri Guru Tegh Bahadur in his centres at Amritsar and Anandpur, the only possible source of advice and help.

* * * * *

In matters religious, the Guru, as a Sikh, did not see eye-to-eye in some matters with the Brahmans and orthodox Hindus. Through the teachings of Guru Nanak, his disciples had formed themselves into the brotherhood of the Sikhs. They were dissidents from Hindu orthodoxy with its polytheistic cults, and Sikhs pinned their faith on the Supreme Reality, the *Tat Sat* or *That Which Is*, the *Para-Brahman* or the One God, Who is above all name and form and Who is not like the myriads of gods and goddesses of popular Hinduism, beginning with Brahma, Vishnu and Siva and Devi, deities admitted to be on the plane of *Saguna* Devas or gods who were endowed with attributes like human beings.

* * * * *

So although Guru Tegh Bahadur as a disciple of Guru Nanak was not wholly of the same persuasion as the Brahmans, he nevertheless espoused their cause—as it entailed the fundamental question of Man's Right not to have some other ideology, religious or otherwise, forced upon him—not through peaceful reasoning and persuasion, but through brute force.

The upshot of it all was the Guru Tegh Bahadur at the Emperor's bidding came to Delhi to talk the matter out with the latter.

Guru Tegh Bahadur was at first treated well, but during their conversation, he reasoned with the Emperor that he as the legal ruler of his people was to respect their religious rights and opinions, and he could not force them to come within the fold of his own religion.

Aurangzeb was not to be convinced, and he got very angry. The three Sikh followers of the Guru were equally bold, and they defied the Emperor, declaring that they were not afraid of death. Aurangzeb determined to give them condign punishment.

They were all put in prison, in the Kotwali or Head Police Station of Delhi in the Chandni Chauk Street. There they were subjected to torture.

By the orders of the Emperor, on the morning of the 10th of November 1675, Dayal Das, Mati Das and Sati Das were publicly put to horrible tortures at Chandni Chauk, and so put to death. Dayal Das was boiled to death in a big jar of water, or oil. Mati Das was tied to two pillars, and sawed alive. Sati Das had his limbs cut off one by one. (One account says he was burnt alive). They all died heroically, uttering so long as they could do it only the name of the One God.

Guru Tegh Bahadur was forced to witness their tortures and suffering. It was thought that the sight of this horror would bend the iron will of the Guru, but this did not succeed.

The next day, the 11th of November 1675, in the morning he was brought to the same spot for his execution. He was permitted to take his bath, and say his prayers. The Emperor's order was read, that as he was preventing the spread of Islam, he was

being beheaded. He sat down, closing his eyes in prayer, and the executioner cut his head off at one blow.

And so died a great Spirit, in the prime of his life at the age of 54—a handsome and highly cultured man, a poet and a soldier, and a saint and a sage.

Like Buddha, Guru Tegh Bahadur was an Incarnation of *Karuna* of Infinite Mercy for those who sin because they are ignorant, and of *Maitri* or Good-doing out of his Love and Friendliness for All.

He had the Christ-spirit in him, so to say: he died that others might live by his death, and live in the possession of one of their most precious rights as Men.

Guru Tegh Bahadur and his equally great devotees, Bhai Mati Das, Bhai Dayal Das and Bhai Sati Das, chose a most cruel death to vindicate the right of Man to have his independence in matters of the mind and the spirit. They did not die to demonstrate merely their allegiance to a particular religious persuasion—this was far too much on a lower, earthly plane, when we look into the matter in the right spirit.

They were men of the great company of Saints and Martyrs belonging to all ages, climes and creeds, who chose death to save the liberty of man for his ideas regarding the Unseen Reality. We are reminded in this context of Sri Arjan Dev, the Fifth Guru of the Sikhs, of Prince Dara Shikoh, the elder brother of Aurangzeb, and of Mansur al-Hallaj of Iraq, the Sufi Martyr. Our salutations go to hundreds like them.

It is only proper that the People all over the world without any religious bias or rancour, should meet on a day like this, fraught with such tremendous significance, and think of these heroes who honoured the indomitable spirit of liberty of Man, and who had at the same time a love for their weaker fellowmen, for whom they died so that their weaker brothers might get strength of mind and strive but not yield, and live in honour and dignity.

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Nankana Sahib Day Celebrated Throughout the World

Bhai Dr. Harbans Lal

The Sikhs and their friends throughout the world celebrated Sri Nankana Sahib Day in memory of the sacred birth place of Sri Guru Nanak, founder of the Sikh religion. Earlier in the fall the executive committee of Sri Nankana Sahib Foundation called upon the Sikhs living everywhere in the world to commemorate the Nankana Sahib Day during November and December of 1976.

On November 6, 1976 over four thousand Sikhs and other devotees of Guru Nanak visited Pakistan from all over the world to pay homage to their principal shrine. They were welcomed by the Pakistan Government and accorded a rousing welcome by the people of Pakistan. These visitors gathered in the Gurdwara of Sri Nankana Sahib Foundation moved the resolution as given below. Dr. Kartar Singh Bal, treasurer of the foundation seconded the resolution. Many representatives of the Sikhs from various countries supported the resolution. After certain amendments from the floor the resolution was passed unanimously.

The celebration of the Nankana Sahib Day in the United States was inaugurated in New York City. In a gathering of over 2,000 devotees at the Gurdwara of New York City, several speakers emphasized the problem of Sikh Gurdwaras in Pakistan. Giani Gurdeep Singh ji recalled the inclusion of a pledge to liberate Sri Nankana Sahib in the daily prayer of every Sikh, Ardas. Bhai Harbans Lal moved the resolution and traced the history of Nankana Sahib. Since 1947 Sri Nankana Sahib has been separated from millions of the devotees because of political circumstances which had resulted from the partition of India. In the past, many attempts have been made to move the Government of India to take up the question of Sikh Gurdwaras in Pakistan with Pakistan Government. However, these efforts have not succeeded because of the secular posture of the Government of India which considers this question to be only a communal problem of the Sikhs. Failing all other efforts, Sri Nankana Sahib Foundation was formed to take up the question of Sri Nankana Sahib on an international basis. The foundation wants to negotiate suitable arrangements with Pakistan to permit free access and right of worship in Nankana Sahib to all the Sikhs and others who wish to do so. Also, the Gurdwara needs to be maintained and serviced according to the prescribed Sikh traditions. It is felt that even though the Government and the people of Pakistan show excellent cooperation and friendship towards all visitors, the Gurdwara can not be managed properly without the significant participation of the international Sikh community. The resolution was seconded by many speakers including officials of the Sikh Cultural Society. It was passed unanimously.

Following the celebration in New York, the resolutions were passed at many places including gatherings at New York, Massachusetts, Washington D.C., New Jersey, Ohio, Michigan, Connecticut, and California.

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SRI NANKANA SAHIB FOUNDATION

RESOLUTION

WHEREAS, a religious shrine is a holy place and should be preserved according to the particular religious tradition which it enshrines; and

WHEREAS, the Sikhs, who live around the world, and other of religious understanding look to the birthplace of Guru Nanak, the founder of the Sikh religion, as a holy place, and

WHEREAS, free access to Guru Nanak's birthplace—Sri Nankana Sahib—and other historic Gurdwaras within the boundaries of Pakistan has not been available to disciples and devotees of Guru Nanak for many years, and

WHEREAS, we Sikhs highly appreciate the favorable recently taken position of the Government and the people of Pakistan towards the Status of shrines of minority religious groups, and

WHEREAS, the Sri Nankana Sahib Foundation, a representative international organization of the Sikhs, has raised the noble flag of securing the full freedom for Sikhs from all over the world to visit the Sikh Shrines in Pakistan, and to insure and preserve the sanctity of the Gurdwaras in Pakistan, according to the Sikh traditions;

THEREFORE, the Sangat of Gurdwaras call upon the Government of Pakistan to demonstrate their religious tolerance and friendship towards the Sikhs from around the world by allowing them free access to Sri Nankana Sahib and other historic Gurdwaras in Pakistan. At the same time, we ask the Sri Nankana Sahib Foundation to negotiate an arrangement with the Government of Pakistan for free rights to the Sikhs for the management of Sri Nankana Sahib and other historic Gurdwaras according to the Sikh tradition.

* * * * *

Copies of the resolution were sent to the following:

1. The President of Pakistan, Islamabad, Pakistan.
2. The Prime Minister of Pakistan, Islamabad, Pakistan.
3. Shiekh Rasheed Ahmed, Minister of Minority Affairs, Islamabad, Pakistan.
4. The Ambassador / High Commissioner of Pakistan.
5. The Secretary of State / Ministry of Foreign Affairs.
6. The Secretary General, United Nations Organisation, New York, New York.

Sansar Communications

by: Ajaib Singh Sidhu

Sikhs Plan New Temple

New Zealand's first and only Indian Sikh temple is to be built at Te Rapa and will be completed by the beginning of next year.

The \$100,000 dome-shaped temple will serve as the religious headquarters for New Zealand's Sikh followers, 150 of whom live in the North Island.

The temple, which will incorporate aspects of western and Indian design, will be used for Sikh weddings, funerals, and other religious activities within the Indian community.

The temple foundation was recently laid on the society's five-acre site near the Te Rapa dairy factory, culminating 12 years' fundraising efforts by the society. Some money has also been donated by the Hindu and other Indian groups throughout the country.

Inside the temple there will be a main hall, supper room and sacred room where the Sikh Holy Book—the Guru Granth Sahib—will be housed. The temple has special significance because New Zealand is the last British Commonwealth country to have its own temple to serve the Indian Sikh population.

by Courtesy: Hamilton Press—New Zealand

Central Gurmat Parchar Board

The Central Gurmat Parchar Board was formed in May, 1974 to advance the Sikh Religion in and out of India by distribution of books to the libraries and individuals.

To achieve these aims, the Board purchases and publishes useful books pamphlets, Gurbani translations in important languages. The Board needs the cooperation of the Panthic institutions and Gursikhs who have welfare of the Panth at heart, to write for the purpose, and (i) Form local Gurmat Parchar Boards in the India and out of India, and affiliate them to the Central Gurmat Parchar Board.

(ii) Gurdwara Parbandhak Committees, Singh Sabha Boards, Foundations, Societies etc. are requested to help the Board in the service of the Guru, by (a) contributing approved books, (b) making suggestions and donations.

General Fund: Individuals or organizations donating \$151.00, if they so desire, books worth \$121.00 will be marked "with best compliments" from (name of donor).

Reserve Fund: A Reserve Fund has been created to pool donations to be utilized for publication of books, purchase of land, buildings, press etc.

If any individual or organization bears the cost of publication of a book/tract, and so desires, it is printed on the cover page: "Published courtesy - name".

For detailed information please write to General Secretary or Captain Bhag Singh, president 9 Atal Road, Lucknow, India.

An Appeal to the Punjabis to Perpetuate the Memory of Maharaja Dalip Singh

Maharaja Dalip Singh the youngest son of Maharaja Ranjit Singh, the Lion of the Punjab, and the last independent ruler of the last among the Sovereign States in India, had died at Paris on 22nd October 1893, a forlorn and forgotten fellow. He had no doubt, died as a victim of the British imperialism, yet the way he had fought against that imperialism throughout his life, our proudest legacy and as a nation it is our duty to perpetuate his memory by all means. Let our coming generations remember all this.

It is not necessary to go into all the details of the treacherous game as a result of which, Dalip Singh, was deposed by the British on 29 March 1849, at the tender age of about 11 years, but it may be necessary to remind the Punjabis, as to how, the British, after deposing him, had used all the artifices to create as great a gulf between the Punjabis and their beloved Sovereign as was humanly possible, so that no chance was left for the revival by the Punjabis of their struggle for freedom. Dalip Singh's mother, Maharani Jindan had already been exiled. Even the mother and the son were never allowed to know about each other's whereabouts.

For some months after annexation of the Khalsa Empire, Maharaja Dalip Singh was kept in the Lahore Fort itself. In early 1850, when all arrangements were completed for the removal of Dalip Singh from Lahore, Lord Dalhousie, who, was then, personally present at Lahore, decided that along with the ex-Maharaja, his nephew Shahzada Sheo-Dev Singh, the minor son of the late Maharaja Sher Singh, the only other surviving male member of the Royal family be also removed from amongst the Punjabis. Sheo-Dev Singh's mother, who belonged to the proud Katoch ruling family of Kangra, was allowed to accompany the party due to the tender age of his son.

Sansar Communications

The three, with other retinue, were removed to Fatehgarh, in U.P. Dr. Login, a Scot and personal friend of Lord Dalhousie was to act as the guardian of Maharaja Dalip Singh, and general officer-in-charge of the royal family. Dr. Login, and his wife handled Dalip Singh so adroitly that within three years of his stay at Fatehgarh he fulfilled the most cherished wish of the British Governor-General. He is said to have expressed a desire to be made a Christian. He was baptized quietly at Fatehgarh in May 1853 in accordance with the secret instructions issued by Lord Dalhousie.

Shahzada Sheo-Dev Singh, would have also followed his uncle's fate, had his mother not been careful enough to protect her child from the so-called civilizing influence of the Logins. She and her son had therefore been separated from Maharaja Dalip Singh so as to avoid what the British called the baneful influence of the Katoch Rani on the former.

Dalip Singh was soon after removed to England away from his people, his home and his culture.

But curiously enough, the British failed in achieving their desired purpose, in doing so. Neither Dalip Singh had forgotten his past nor the Punjabis had forgotten him. What might have taken long to come by, was hastened by the decision of the British to take away also Maharani Jindan. Dalip Singh's mother to England. This indomitable lady rekindled in Dalip Singh's minds the love for Sikh religion, and pride in his parentage and his being a Punjabi.

The story of Dalip Singh's struggle against British imperialism during nearly 40 years of his exiled life is full of great adventures and cannot be treated here in full.

It will suffice to mention, that the first rupture in the relations between him and the British authorities, had occurred in 1864-65 when he was refused to bring ashes of his mother to Haridwar for immersion according to her last wish. He had to content himself by immersing her ashes in the river Godavari at Nasik. Thereafter he refused to comply with the wish of the British authorities about his marriage. He also took up with the British his right to inherit his ancestral property and Jagirs in the Amritsar District and at other places in the Punjab. He challenged the British in their parliament about the fraud played against him even in the fulfilment of the terms allowed to him in the Treaty of 1849.

His campaign against the British took political shape from 1886 onwards, when the Maharaja got himself reinitiated to the Sikh faith. He had invited his cousin, Sardar Thakar Singh, son of Jawahar Singh of Wagah, and others to Aden to perform the conversion ceremony. He then established contacts with a large number of Indian Princes who were

known for their anti-British feelings, and finally declared an Independent *emig* Government at Pondicherry with S. Thakar Singh, as Prime Minister. Maharaja Dalip Singh had also been in touch with a large number of People in the Punjab.

The Predictions in the book SAUSAKHI, which the Kuka Guru Ram Singh and Budh Singh had been circulating among their followers, since 1857, emphatically declared that Maharaja Dalip Singh was to return to the Punjab and rule. During the eighties of the last century, Maharaja Dalip Singh's name had become a great factor in the revival of Sikh nationalism. The Maharaja had even gone to Moscow to meet the Czar and establish the Indo-Russian friendship treaty for gaining the country's freedom.

Dalip Singh had reached Myscow in a most sensational manner, hoodwinking the British intelligence net-work. He had also tried to link himself with the Wrhabis in Egypt and the Germans who were anti-British.

Consequently on his death none could in India shed tears and openly express sorrow out of fear of punishment by the British authorities. No mourning service in accordance with his faith Sikhism or mourning meeting in accordance with the custom were held in India by his relatives, collaterals, sympathizers and admirers.

We request the Sikhs to hold commemorative meetings every year on the death anniversary of the maharaja.

For further information relating to the unpublished documents preserved in the National Archives of India and its Library about the Baptism—1853, removal to England—1854, visits to India 1861, 1864, departure from England with intention to settle in India 1886, reinitiation into Sikh faith at Aden on 25th May 1886, warrant of arrest and detention by the government of India under Regulation III of 1818, and to be confined in some fort or jail as a State prisoner, his refusal to go back to England on any condition, activities in Europe and death in Paris dealing with the deceased Maharaja Sahib write to: The President of the Form., The information will be supplied immediately free of charge and without any obligation whatsoever.

**Bhai Nahhar Singh MA.
President, The Punjab History Forum
J-189, Rajouri Gorden,
New Delhi—27, India**



ਗੁਰੂ ਦਾ ਪਤਾ:
'ਅਕਾਲੀ ਦਲ'

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

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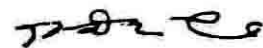
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

ਗੁਰੂ ਕਲਗੀਧਰ ਪਿਤਾ, ਆਪ ਜੀ ਨੂੰ ਸਦਾ ਹੀ ਚੜ੍ਹਦੀਆਂ ਕਲਾਂ ਵਿਚ ਰੱਖਣ। ਜੋ ਉਦਮ ਸਿੱਖ ਕੌਮ ਦੇ ਉਜਲ-ਭਵਿੱਖ ਲਈ ਆਪ ਜੀ ਕਰ ਰਹੇ ਹੋ ਉਨ੍ਹਾਂ ਲਈ ਮੇਰਾ ਰੋਮ ਰੋਮ ਰਿਣੀ ਹੈ। ਅੱਜ ਖਾਲਸਾ ਪੰਥ ਦੀ ਰਾਜਨੀਤਕ ਅਤੇ ਧਾਰਮਿਕ ਹੋਂਦ ਖਤਰੇ ਵਿਚ ਹੈ। ਆਪ ਜੀ ਖਾਲਸਾ ਪੰਥ ਲਈ ਜੁਝ ਰਹੇ ਇਕ ਸੰਗ੍ਰਾਮੀਏ ਹੋ। ਆਪ ਜੀ ਨੂੰ ਸਿੱਖ ਕੌਮ ਦੇ ਕੇਸ ਨੂੰ ਇਤਹਾਦੀ ਸਭਾ ਵਿਚ ਨੌਜਵਾਨ ਦਾ ਅਧਿਕਾਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਯਾਸਰ ਅਰਫਾਤ ਆਪਣੀ ਕੌਮ ਦੇ ਘਰ ਲਈ ਜੁਝ ਰਿਹਾ ਹੈ। ਸੰਸਾਰ ਭਰ ਵਿਚ ਵੱਸ ਰਹੀ ਸਿੱਖ ਕੌਮ ਨੂੰ ਇਸ ਦਾ ਅਹਿਸਾਸ ਕਰਵਾਓ। ਈਮਾਨਦਾਰੀ ਨਾਲ ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ ਲਈ ਜੁਝੋਗੇ ਗੁਰੂ ਆਪ ਜੀ ਦੇ ਅੰਗ ਸੰਗ ਹੋਵੇਗਾ। ਗੁਰੂ ਕਲਗੀਧਰ ਪਿਤਾ ਨੂੰ ਕਿਸੇ ਭੀ ਸਮੇਂ ਭੁਲਾਣਾ ਨਾ, ਗੁਰੂ ਖਾਲਸੇ ਨੂੰ ਸੰਗ੍ਰਾਮ ਵਿਚ ਫਤਹਿ ਹਾਸਲ ਹੋਵੇਗੀ। ਸਿੱਖ ਕੌਮ ਦੇ ਖਾਸ ਨੁਮਾਇੰਦੇ, ਭਾਵ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਤੀਨਿਧ ਦੇ ਰੂਪ ਵਿਚ ਇਤਹਾਦੀ ਸਭਾ ਵਿਚ ਪਹੁੰਚੋ। ਸ਼੍ਰੀ ਮਤੀ ਗਾਂਧੀ ਵਲੋਂ ਸਿੱਖ ਕੌਮ ਪਰ, ਇੱਕ ਵਾਰ, ਕਰਨਾ ਬਾਕੀ ਰਹਿ ਗਿਆ ਸੀ, ਉਹ ਸੀ, ਧਰਮ ਤੇ ਸੰਗੀਠ ਵਾਰ, ਉਹ ਭੀ ਸਿੱਖ ਧਰਮ ਦੇ ਪੋਪ, ਸਿੱਖ-ਸ਼ਕਤੀ ਦੇ ਗੌਰਵ, ਸਿੱਖ ਕੌਮ ਦੀ ਨੁਮਾਇੰਦਾ ਪਾਰਲੀਮੈਂਟ ਦੇ ਮੁੱਖੀ, ਭਾਵ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ, ਸ੍ਰ: ਗੁਰਚਰਨ ਸਿੰਘ ਜੀ 'ਟੋਹੜਾ' ਤੇ 'ਮੀਸਾ' ਲਗਾ ਕੇ ਕਰ ਨਿੱਤਾ ਗਿਆ ਹੈ, ਇਹ ਸੰਸਾਰ ਭਰ ਵਿਚ ਵੱਸ ਰਹੀ ਸਿੱਖ ਕੌਮ ਨੂੰ ਸਿੱਧੀ ਵੰਗਾਰ ਹੈ। ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਸਿੱਖ ਕੌਮ ਦੀ ਨੁਮਾਇੰਦਾ ਜਥੇਬੰਦੀ ਹੈ ਇਸ ਦੇ ਪਰਧਾਨ ਹੋਣ ਨਾਤੇ ਮੈਂ ਇਸ ਵੰਗਾਰ ਨੂੰ ਪਰਵਾਨ ਕਰ ਲਿਆ ਹੈ। ਤੁਹਾਡੇ ਵਲੋਂ ਕੀਤੇ ਗਏ ਮਤੇ ਪ੍ਰਸ਼ੰਸਾ-ਯੋਗ ਹਨ।

Sansar Communications

ਸਾਡੀ ਈਮਾਨਦਾਰੀ ਹੀ ਸਾਡੀ ਜਿੱਤ ਦੀ ਜ਼ਾਮਨ ਹੈ। ਸੰਸਾਰ ਭਰ ਦੇ ਸਿੱਖਾਂ ਨੂੰ ਸੰਕ੍ਰਮਿਤ ਲਈ ਸਹਾਇਕ ਬਣਨ ਵਾਸਤੇ ਸੌਂਦਰੀ ਦਿਓ। ਵਾਹਿਗੁਰੂ ਅਕਾਲ ਪੁਰਖ ਆਪ ਨੂੰ ਗੁਰੂ ਖਾਨਸਾ ਪੰਥ ਲਈ ਹੋਰ ਤਾਕਤਵਰ ਰੂਪ ਵਿਚ ਜੁੜਣ ਦਾ ਬਲ ਬਖਸ਼ੋ।

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ,



ਪਰਧਾਨ,

ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ,

ਡਾ: ਜਗਜੀਤ ਸਿੰਘ ਜੀ 'ਚੌਹਾਨ',

ਪੇਜ਼ੀਟੇ,

ਇੰਟਰਨੈਸ਼ਨਲ ਕੌਂਸਲ ਆਫ ਸਿੱਖਿਓ

(ਸੰਤ) ਹਰਚੰਦ ਸਿੰਘ 'ਨੌਰੋਵਾਨ')

***The Shiromani Akali Dal, Amritsar has appointed Dr. Jagjit Singh Chauhan as its special representative to U. N. O.**

Bilingual Education Program

At the Stockton Unified School District we have a Bilingual Education Program from this year for children from India and Pakistan. The languages included under this program are Punjabi—(Gurmukhi script) Urdu, Gujrati and Hindi. Children are to be instructed in their native languages as well as improve their achievement in English and other subjects using the medium of the native language. The children under the Bilingual Education Program attend their regular classes and are given additional help.

There are Federal, State, and local funds available for this Bilingual Education Program. Although the school districts in the entire country are required by law (Lau vs. Nichols) to identify the culturally different children and meet their needs, yet realistically speaking it is more efficient that the community takes up the initiative and inquires from the school districts where their children go. As an initial step to establish communication I would suggest that the following schools officials be contacted.

1. Superintendent of the School District
2. Director of Bilingual Education Program of the School District.

I am sure there are individuals in the community who would assist once they know that teaching of the native language alongside English is a reality. The idea is to establish contact with the school officials and discuss how a Bilingual Education Program for East Indian children can be started.

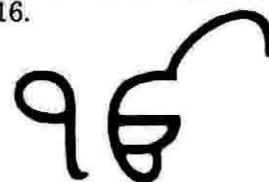
Keep us in touch with the progress that you make.

Amarjit Singh Bal, Ph.D.
Secretary, Sikh Temple
Pacific Coast Khalsa Diwan Society
1030 South Grant Street
Stockton, California 95206

* * * * *

Formation of Louisiana State Sikh Association

The Sikhs of Louisiana and other southern states celebrated the Birthday of Guru Nanak Dev Ji in Baton Rouge, on 7th November 1976 and formed the Louisiana State Sikh Association. It is a tax-exempt society. For further information, write to: Hardip Singh, 2234 Setcedar Street, Baton Rouge, Louisiana 70816.



ਤੂ ਸਦਾ ਸਲਾਮਤਿ
ਨਿਰੰਕਾਰ ॥੧੯॥

ਭਰੀਐ⁹⁷ ਹਥ⁹⁸ ਪੈਰ⁹⁹ ਤਨ¹⁰⁰
ਦੇਹ¹ ॥ ਪਾਣੀ⁹² ਚੋਤੇ⁹³
ਉਤਰਸੁ⁹⁴ ਖੋਹ⁹⁵ ॥

ਮੂਤ⁹⁶ ਪਲੀਤੀ⁹⁷ ਕਪੜ⁹⁸
ਹੋਇ ॥ ਵੇ⁹⁹ ਸਾਬਣ¹⁰⁰
ਲਈਐ ਓਹ² ਧੋਇ³ ॥
ਭਰੀਐ⁴ ਮਤਿ⁵ ਪਾਪਾ⁶ ਕੈ
ਸੰਗਿ⁷ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ
ਰੰਗਿ⁸ ॥
ਪੁੰਨੀ⁹ ਪਾਪੀ¹¹ ਆਖਣੁ¹²
ਨਾਹਿ ॥

ਕਰਿ ਕਰਿ¹³ ਕਰਣਾ¹⁴
ਲਿਖਿ ਲੈ ਜਾਹੁ¹⁵ ॥
ਆਪੇ¹⁶ ਬੀਜਿ¹⁷ ਆਪੇ ਹੀ
ਖਾਹੁ¹⁸ ॥
ਨਾਨਕ ਹੁਕਮੀ¹⁹ ਆਵਹੁ²⁰
ਜਾਹੁ²¹ ॥੨੦॥
ਤੀਰਥੁ²² ਤਪੁ²³ ਦਇਆ²⁴
ਦਤੁ²⁵ ਦਾਨੁ²⁶ ॥ ਜੇ ਕੋ²⁷
ਪਾਵੈ²⁸ ਤਿਲ ਕਾ²⁹ ਮਾਨੁ³⁰ ॥
ਸੁਣਿਆ³¹ ਮੰਨਿਆ³² ਮਨਿ³³
ਕੀਤਾ ਭਾਉ³⁴ ॥ ਅੰਤਰ³⁵
ਗਤਿ³⁶ ਤੀਰਥ³⁷ ਮਲਿ
ਨਾਉ³⁸ ॥
ਸਭਿ ਗੁਣ³⁹ ਤੇਰੇ ਮੈ ਨਾਹੀ
ਕੋਇ ॥
ਵਿਣੁ⁴⁰ ਗੁਣ⁴¹ ਕੀਤੋ⁴²
ਭਗਤਿ⁴³ ਨ ਹੋਇ⁴⁴ ॥

ਸੁਅਸਤਿ⁴⁵ ਆਥਿ⁴⁶ ਬਾਣੀ⁴⁷

Thou art ever safe and sound, O
Formless One !

By washing⁹³ with water⁹² the dust⁹⁵,
of the besmeared⁹⁷ hands⁹⁸, feet⁹⁹ and
other parts⁹¹ of the body⁹⁰, is re-
moved⁹⁴.

The garment⁹⁸ polluted⁹⁷ with urine⁹⁶;-
that² is washed clean³ by applying⁹⁹
soap¹⁰⁰.

The soul⁵, defiled⁴ with⁸ sins⁶;-
that is cleaned⁷ with the love⁹ of
God's Name.

Virtuous¹⁰ and vicious¹¹ man
becomes not by mere words of
mouth¹².

The often repeated¹³ actions¹⁴ are
engraved¹⁵ on the heart.

Man himself¹⁶ sows¹⁷ and himself
(reaps) or (eats¹⁸).

By God's order¹⁹, O Nanak ! man
comes²⁰ and goes²¹.

Pilgrimage²², penance²³, compassion²⁴
and alms²⁶ giving²⁵ fetch²⁸, if any²⁷,
a sesame²⁹ of (merit) or (honour³⁰).

Whoever heartily³³ hears³¹, believ-
es³² and loves³⁴ God's Name, obtains
salvation³⁶ by thoroughly bathing³⁸
in the shrine³⁷ within³⁵ himself.

All virtues³⁹ are Thine, O Lord ! I
have none.

Without⁴⁰ acquiring⁴² excellences⁴¹,
Lord's devotional service⁴³ can not
be performed⁴⁴.

My obeisance⁴⁵ is unto God, who
Himself is worldly valuables⁴⁶ and

ਤੂੰ ਸਦੀਵ ਵੀ ਨਵਾਂ ਨਰੋਆ ਹੈਂ, ਹੇ ਸਰੂਪ-ਰਹਿਤ
ਪੁਰਖ !

ਜਲ⁹² ਨਾਲ ਧੋਣ⁹³ ਦੁਆਰਾ ਲਿਖੜੇ⁹⁷ ਹੋਏ ਕਰਾਂ⁹⁸,
ਪਗਾਂ⁹⁹, ਅਤੇ ਸਰੀਰ⁹⁰ ਦੇ ਹੋਰ ਹਿੱਸਿਆਂ⁹¹ ਦਾ ਘੱਟਾ⁹⁵
ਲਹਿ⁹⁴ ਜਾਂਦਾ ਹੈ ।

ਪਿਸਾਬ⁹⁶ ਨਾਲ ਗੰਦਾ⁹⁷ ਹੋਇਆ ਹੋਇਆ ਬਸਤਰ⁹⁸;-
ਉਸਨੂੰ² ਸਾਬਣ¹⁰⁰ ਲਾ ਕੇ⁹⁹ ਸਾਫ਼ ਸੁਥਰਾ³ ਕਰ ਲਈਦਾ ਹੈ ।

ਗੁਨਾਹਾਂ⁴ ਦੇ ਨਾਲ⁵ ਪਲੀਤ⁶ ਹੋਈ ਹੋਈ ਆਤਮਾ⁷;-
ਉਹ ਹਰੀ ਨਾਮ ਦੀ ਪ੍ਰੀਤ⁹ ਨਾਲ ਧੋਤੀ⁸ ਜਾਂਦੀ ਹੈ ।

ਕੇਵਲ ਮੂੰਹ ਜ਼ਬਾਨੀ¹⁰ ਕਹਿਣ ਨਾਲ ਆਦਮੀ ਨੇਕ¹¹ ਅਤੇ
ਐਬੀ¹² ਨਹੀਂ ਬਣਦਾ ।

ਬਾਰੰਬਾਰ ਕੀਤੇ¹³ ਹੋਏ ਕਰਮ¹⁴ ਦਿਲ ਉਤੇ ਉਕਰੇ ਜਾਂਦੇ¹⁵
ਹਨ ।

ਆਦਮੀ ਖੁਦ¹⁶ ਬੀਜਦਾ¹⁷ ਹੈ ਅਤੇ ਖੁਦ ਹੀ (ਵਢਦਾ)
ਜਾਂ (ਖਾਂਦਾ¹⁸) ਹੈ ।

ਵਾਹਿਗੁਰੂ ਦੇ ਫੁਰਮਾਨ¹⁹ ਦੁਆਰਾ, ਹੇ ਨਾਨਕ ! ਇਨਸਾਨ
ਆਉਂਦਾ²⁰ ਤੇ ਜਾਂਦਾ²¹ ਹੈ ।

ਯਾਤਰਾ²², ਤਪਸਿਆ²³, ਰਹਿਮ²⁴ ਅਤੇ ਖੈਰਾਤ²⁶ ਦੇਣੀ²⁵,
ਜੇਕਰ²⁷, ਪਾਉਣ ਤਾਂ ਕੁੰਜਕ²⁸ ਮਾਤ੍ਰ (ਕਦਰ) ਜਾਂ
(ਸਨਮਾਨ)²⁹ ਪਾਉਂਦੀਆਂ³⁰ ਹਨ ।

ਜੇ ਕੋਈ ਦਿਲ ਨਾਲ³³ ਹਰੀ ਨਾਮ ਨੂੰ ਸਰਵਣ³¹, ਮੰਨਣ³²
ਅਤੇ ਪ੍ਰੀਤ ਕਰਿਦਾ³⁴ ਹੈ, ਉਹ ਆਪਣੇ ਅੰਦਰਲੇ³⁵ ਧਰਮ
ਅਸਥਾਨ³⁶ ਵਿਚ ਚੰਗੀ ਤਰ੍ਹਾਂ ਨਹਾਕੇ³⁸ ਸੁਕਤੀ³⁷ ਪਾ
ਲੈਦਾ ਹੈ ।

ਸਮੂਹ ਨੇਕੀਆਂ³⁹ ਤੋਂ ਭੀਆਂ ਹਨ, ਹੇ ਸਾਂਈ ! ਮੇਰੇ ਵਿਚ
ਕੋਈ ਨਹੀਂ ।

ਉਤਕ੍ਰਿਸ਼ਟਤਾ⁴¹ ਜਾਂ ਹਾਸਲ⁴² ਕਰਨ ਦੇ ਬਾਝੇ⁴⁰
ਸੁਆਮੀ ਦੀ ਪਰੇਮ-ਮਈ⁴³ ਸੇਵਾ ਨਹੀਂ ਕੀਤੀ⁴⁴ ਜਾ
ਸਕਦੀ ।

ਮੇਰੀ ਨਿਮਸਕਾਰ⁴⁵ ਹੈ ਪ੍ਰਭੂ ਨੂੰ. ਜੋ ਆਪ ਹੀ ਸੰਸਾਰੀ

The literal translation a word is given by the words with cor-
responding numbers in the other two columns. Wherever paren-
thesis appear, read only the contents of the first parenthesis;
the second parenthesis gives literal meanings.

ਬਰ⁴⁸ ਮਾਉ⁴⁹ ॥

ਸਤਿ⁵⁰ ਸੁਹਾਣੁ⁵¹ ਸਦਾ⁵²
ਮਨਿ⁵³ ਚਾਉ⁵⁴ ॥

ਕਵਣੁ⁵⁵ ਸੁ⁵⁶ ਵੇਲਾ⁵⁷ ਵਖਤੁ⁵⁸
ਕਵਣੁ ਕਵਣ ਬਿਤਿ⁵⁹ ਕਵਣੁ
ਵਾਰੁ⁶⁰ ॥ ਕਵਣਿ ਸਿ⁶¹
ਰੁਤੀ⁶² ਮਾਹੁ⁶³ ਕਵਣੁ ਜਿਤੁ⁶⁴
ਹੋਆ⁶⁵ ਆਕਾਰੁ⁶⁶ ॥

ਵੇਲ⁶⁷ ਨ ਪਾਈਆ⁶⁸
ਪੰਡਤੀ ਜਿ⁶⁹ ਹੋਵੇ⁷⁰ ਲੇਖੁ⁷¹
ਪੁਰਾਣੁ ॥

ਵਖਤੁ⁷² ਨ ਪਾਇਓ⁷³
ਕਾਦੀਆ⁷⁴ ਜਿ⁷⁵ ਲਿਖਨਿ⁷⁶
ਲੇਖੁ⁷⁷ ਕੁਰਾਣੁ ॥

ਬਿਤਿ⁷⁸ ਵਾਰੁ⁷⁹ ਨ ਜੋਗੀ
ਜਾਣੈ ਰੁਤਿ⁸⁰ ਮਾਹੁ⁸¹ ਨ
ਕੋਈ⁸² ॥

ਜਾ⁸³ ਕਰਤਾ⁸⁴ ਸਿਰਨੀ⁸⁵
ਕਉ ਸਾਜੇ⁸⁶ ਆਪੋ⁸⁷ ਜਾਣੈ
ਸੋਈ⁸⁸ ॥

ੴ ਪ ੴ

ਕਿਵਕਰਿ⁸⁹ ਆਖਾ⁹⁰ ਕਿਵ
ਸਾਲਾਹੀ⁹¹ ਕਿਉ ਵਰਨੀ⁹²
ਕਿਵ ਜਾਣਾ⁹³ ॥

ਨਾਨਕ ਆਖਣਿ⁹⁴ ਸੁਭੁ⁹⁵ ਕੋ
ਆਖੈ⁹⁶ ਇਕਦੂ⁹⁷ ਇਕੁ
ਜਿਆਣਾ⁹⁸ ॥

ਵਡਾ⁹⁹ ਸਾਹਿਬੁ¹⁰⁰ ਵਡੀ
ਨਾਈ² ॥ ਕੀਤਾ ਜਾ ਕਾ
ਹੋਵੈ⁵ ॥

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ⁶
ਜਾਣੈ ਅਗੈ⁸ ਗਇਆ⁹ ਨ
ਸੋਹੈ¹⁰ ॥ ੨੧ ॥

words⁴⁷ like Barhma⁴⁸ etc⁴⁹.

He is true⁵⁰ and beautiful⁵¹ and rap-
ture⁵⁴ ever⁵² abides within His mind⁵³.

What⁵⁵ the⁵⁶ time⁵⁷, what moment⁵⁸,
what lunar day⁵⁹, what week day⁶⁰,
what the⁶¹ season⁶² and what month⁶³
when⁶⁴ the world⁶⁶ came into being⁶⁵?

The Pandits find⁶⁸ not the time⁶⁷,
even though⁶⁹ it be mentioned⁷⁰ in
the Purans' texts⁷¹.

Nor do the Qazis⁷⁴, who⁷⁵ scribe⁷⁶
the writing⁷⁷ of Quran, know⁷³ the
time.⁷²

Neither the yogi nor any one⁸² else
knows the lunar day⁷⁸, week day⁷⁹
season⁸⁰ and the month⁸¹.

The⁸³ Creator⁸⁴ who creates⁸⁵ the
world⁸⁵; He⁸⁸ Himself⁸⁷ knows the
time.

How⁸⁹ to express⁹⁰, how to praise⁹¹,
how to describe⁹² and how to know⁹³
Thee, O Lord?

Nanak ! all⁹⁵ describe⁹⁶ Thy dis-
course⁹⁴ and each is wiser⁹⁸ than⁹⁷
another.

Great⁹⁹ is the Master¹⁰⁰, and great
His Name² and what he does, comes
to⁵ pass.

Nanak ! if³ someone⁴ deems⁷ himself⁶
potent to do, he shall not look
adorned¹⁰ on his arrival⁹ in the world
hereafter⁸.

ਪਦਾਰਥ⁴⁶ ਅਤੇ ਲਫਜ਼⁴⁷ ਬਰ੍ਹਮਾ⁴⁸ ਆਦਿਕ⁴⁹ ਹੈ ।

ਉਹ ਸੱਚਾ⁵⁰ ਅਤੇ ਸੰਦਰ⁵¹ ਹੈ ਅਤੇ ਪਰਮ ਅਨੰਦ⁵⁴
ਸਦੀਵ⁵² ਹੀ ਉਸਦੇ ਚਿਤ⁵³ ਅੰਦਰ ਵਸਦਾ ਹੈ ।

ਉਹ⁵⁶ ਕਿਹੜਾ⁵⁵ ਸਮਾਂ⁵⁷, ਕਿਹੜਾ ਮੁਹਤ⁵⁸, ਕਿਹੜੀ ਤਿਥ⁵⁹,
ਕਿਹੜਾ ਦਿਨ⁶⁰, ਉਹ⁶¹ ਕਿਹੜਾ ਮੌਸਮ⁶² ਅਤੇ ਕਿਹੜਾ
ਮਹੀਨਾ⁶³ ਸੀ ਜਦੋਂ⁶⁴ ਸੰਸਾਰ⁶⁶ ਦਾ ਪਸਾਰਾ ਹੋਇਆ⁶⁵ ?

ਪੰਡਤਾਂ ਨੂੰ ਵੇਲੇ⁶⁷ ਦਾ ਪਤਾ⁶⁸ ਨਹੀਂ ਭਾਵੇਂ⁶⁹ ਪੁਰਾਨਾਂ ਦੀ
ਲਿਖਤ⁷¹ ਅੰਦਰ ਇਸ ਦਾ ਜ਼ਿਕਰ⁷⁰ ਭੀ ਹੋਵੇ ।

ਨਾ ਹੀ ਕਾਜ਼ੀ⁷⁴, ਨਿਹਜ਼ੇ⁷⁵ ਕੁਰਾਨ ਦੀ ਲਿਖਤ⁷⁷
ਲਿਖਦੇ⁷⁶ ਹਨ, ਸਮੇਂ⁷² ਨੂੰ ਜਾਣਦੇ⁷³ ਹਨ ।

ਨਾ ਯੋਗੀ ਨਾ ਹੀ ਕੋਈ ਹੋਰ⁸² ਚੰਦ ਦਾ ਦਿਹਾੜਾ⁷⁸,
ਸਪਤਾਹਕ ਦਾ ਦਿਨ⁷⁹, ਮੌਸਮ⁸⁰ ਅਤੇ ਮਹੀਨਾ⁸¹ ਜਾਣਦਾ ਹੈ ।

ਜੋ⁸³ ਸਿਰਜਣਹਾਰ⁸⁴ ਸ੍ਰਿਸਟੀ⁸⁵ ਨੂੰ ਰਚਦਾ⁸⁶ ਹੈ; ਉਹ⁸⁸
ਆਪ⁸⁷ ਹੀ ਵੇਲੇ ਨੂੰ ਜਾਣਦਾ ਹੈ ।

ਤੈਨੂੰ ਕਿਸ ਤਰ੍ਹਾਂ⁸⁹ ਕਹਿਆ⁹⁰, ਕਿਸ ਤਰ੍ਹਾਂ ਸਲਾਹਿਆ⁹¹,
ਕਿਸ ਤਰ੍ਹਾਂ ਬਿਆਨ⁹² ਕੀਤਾ ਅਤੇ ਕਿਸ ਤਰ੍ਹਾਂ ਜਾਣਿਆ⁹³
ਜਾਵੇ, ਹੋ ਸਾਂਦੀ ?

ਨਾਨਕ ! ਸਾਰੇ⁹⁵ ਤੇਰੀ ਕਥਾ⁹⁴ ਵਰਨਣ⁹⁶ ਕਰਦੇ ਹਨ ਤ
ਇਕ ਨਾਲੋਂ⁹⁷ ਇਕ ਵਧੇਰਾ ਅਕਲਮੰਦ⁹⁸ ਹੈ ।

ਵਿਸ਼ਾਲ⁹⁹ ਹੈ ਮਾਲਕ¹⁰⁰, ਤੇ ਵਿਸ਼ਾਲ ਉਸ ਦਾ ਨਾਮ²
ਅਤੇ ਜੋ ਕੁਛ ਓਹ ਕਰਦਾ ਹੈ, ਉਹੀ⁵ ਹੁੰਦਾ ਹੈ ।

ਨਾਨਕ ! ਜੇਕਰ³ ਕੋਈ⁴ ਜਾਣਾ ਆਪਣੇ⁶ ਆਪ ਨੂੰ ਕਰਣਯੋਗ
ਮੰਨ ਲਵੇ, ਅਗਲੇ⁸ ਲੋਕ ਵਿਚ ਪੁਜਣ⁹ ਤੇ ਉਹ
ਸੁਭਾਇਮਾਨ¹⁰ ਨਹੀਂ ਲਗੇਗਾ ।

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In view of the numerous and long range benefits of the Sikh Sansar to the future of the Sikh Panth in North America and to assure the financial survival and continuity of the publication, an 'Endowment' Fund has been set up.

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LETTERS TO THE EDITOR . . .

"The Future of New Western Sikhs"

Dear Editor,

For some time, I have noticed a very undesirable trend in the names assigned to or taken by American Sikhs who are followers of S. Harbhajan Singh Yogi. I am quite appreciative of the work being done by Yogi Bhajan, but the assignment of names is contrary to Sikh principles and traditions. A recent example can be seen in your issue of September 1976 in which one such person is named Guru Terath Singh Khalsa. The word 'Guru' and 'Singh Sahib' are often used by these "new" Sikhs. Probably, they are not aware that using such titles is against the tradition of humility, which is basic to Sikhism. The use of the word 'Guru' is entirely inexcusable. The word 'Singh Sahib' is used for the Granthis of Sri Harmandar Sahib and may be used by others to show respect for someone who exemplifies Sikh principles and traditions. I hope the members of 3HO Foundation would avoid use of such titles in the future. The titles of 'Sardar' and 'Sardarni' would be appropriate and in line with Sikh usage.

Sincerely,

Santokh S. Anant, Ph.D.
The University of Lethbridge
Alberta, Canada

* * * * *

My dear Kapanyji:

Your "Sikh Sansar" June 1976, is very fine. I have enjoyed reading the articles and particularly the Editorial. This is the right way to view all new movements emanating out of or in Sikhism.

Yours Sincerely,

Capt. Bhag Singh
THE SIKH REVIEW
113/A, C. R. Avenue
Calcutta - 700073

* * * * *

Dear Narinder:

I think you give a very fair assessment of Harbhajan Singh's activities, together with a clear indication of his failings, and I am certain you will come under some very fierce fire from some of his supporters. You are very right, however, in remarking on the sincerity and worth of many of these Western Sikhs, but it is going to be difficult to re-educate them into the true fundamentals of Sikhism without the extraneous trappings with

which their 'beloved Yogi' has invested it. Anyway, I congratulate you on this sensible stand.

Love to you all,

Manjit Kaur (Pamela Wylam)
Sikh Courier - London

* * * * *

Dear Narindar:

I have received a copy of your editorial captioned, "The future of new Western Sikhs."

I tremendously enjoyed reading the editorial and was very pleased at your frank and balanced handling of the subject matter "Yogi Bhajan" and your scientific ability to analyse the project for the Sikhs of understanding and goodwill who cherish the spread of Guru's mission.

All the same I am very much surprised at your frank projection due to my personal and ultimate knowledge about your highly generous attitude towards Yogi in the past with over dose of charity and forgiveness for the prodigal Son.

I note with great interest your suggestion to form a mission so as to bring the Western Sikhs into the fold of our gurnat. You are a well know scientist, therefore I am certain the readers of your magazine will appreciate your diagnostic ability in crystallising the fascinating new phenomenon "blue eyed turbaned people," and suggesting the need for a National Council of Sikhs to guide and direct our new brothers and sisters who have joined us under the Khalsa banner.

As you have so aptly put there is an absolute need for an able leadership because Yogi was not consciously responsible for the phenomenon. He, like other tens of thousands of Indians came here in search of earning his daily bread. He was originally a Sikh and was still having his beard. His disciples admired the new garb and imitated the same as it gave them a sort of distinction.

Administrative leadership will no doubt help and is also necessary but for the Sikhs to grow, and prosper they must have inner spring of "Nam-Love" flowing while keeping the outer garb. I am sure when you speak about the National Council you don't want another S.G.P.C. (God forbid). You don't need more uneducated SANTS and you don't need committees to supervise committees.

Nowever, there is a dire need for a Sikh like BIBI BHANI to sing to us afresh.

This one line created a Sikh—that Sikh with Guru's grace became one with the Guru and Sikh and Guru became one.

We ourselves (the Sikhs from India) need to become 'SIKHS' before we can convert anybody else. Baba Nodh Singh of Bhai Vir Singh made many Sikhs of the people who came in contact with him as he was alive when he had Guru Spirit working in him. Dead Sikhs can't make live Sikhs. No one can enter the Kingdom of Guru Nanak-Guru Gobind Singh unless he is born in Nam Spirit. Prayer and Ardas will make the spirit grow. Committees and councils have driven the Guru out of our many Gurudwaras and what we are left with are 'DWARAS' for our executive committees.

You may print in the Sikh Sansar my views as stated above perhaps this may prompt other readers to communicate their views.

With best regards,

Yours Sincerely

D. W. Singh
New York

* * * * *

Dear Kapany Sahib:

Guru Fateh!

I can't help congratulating you for your bold and clear editorial of the recent issue of 'Sikh Sansar'.

I fully agree with your views expressed in your editorial. I think, now is the time to act.

I learn that a Sikh conference is being held in Yuba City in the month of April. It can be the best opportunity to put forward your views and get something shaped out of this.

Kapany Sahib—Sikh nation needs now people like you. Let us not miss this God given opportunity. The intelligentsia has always been conspicuous by its absence from any role in the Sikh history. Let us make a new history of Sikh nation and let us play our role.

Waheguru will be with us.

Yours sincerely,

Dr. Jagjit Singh Chauhan
President, International Council of Sikhs

* * * * *

Dear Dr. Kapany:

Sat Nam. Greetings in the name of God the light of every soul and in the name of Guru the life of every Sikh.

Dr. Kapany, you have missed the point. Perhaps we have tried to be too courteous to you in our communication. You are a Sikh who is publishing a magazine. You are purporting yourself, because you publish a magazine, to be a leader of Sikhs. This is a distortion of the facts.

Whether you want to recognize it or not, the Siri Singh Sahib (Chief Religious and Administrative Authority for Sikh Dharma in the West) who has been appointed by the SGPC in that capacity, and who has organized the Dharma here in the West is Harbhajan Singh Khalsa Yogiji (which for your information is his legal name).

I think it is about time you treated this man with the respect that is due him and your insidious articles and letters are not very beneficial to any cause. The only way that you have an edge over us is with your cleverness and cunningness.

As a part of the Secretariat of the Siri Singh Sahib, we meet hundreds of thousands of people who are sincere to the Dharma and who as a part of it join with us to see that the light of Siri Guru Granth Sahib can shine over the humanity to bring peace and inspiration to a troubled world. It has never been obvious to any of us that you have that kind of motivation. However, if we have misjudged you, it is always your privilege to serve the Guru and His mission and we will always be available to you. May God and Guru see to you.

In the name of the Cosmos which prevails through everyBODY and the Holy Nam which holds the world.

Humbly yours,

Sat Simran Kaur
Sikh Dharma Brotherhood
Los Angeles, California

* * * * *

My dear Dr. Kapany,

Sat Nam. We might find your comments upon the letter written to you in all sincerity and consciousness from Mukhia Sardarni Sahiba Sardarni Premka Kaur Khalsa amusing if it were not for the fact that your magazine and the words therein reach to many good Sikhs who may possibly be misled by your double-talk.

It is grave responsibility to publish a magazine, and we pray that your narrow and biased presentation, and the distortion of the facts are the result of your ignorance, rather than of malice. Hopefully it not your ego which has promoted you to malign the finest and most dedicated Sikh to come out of India in centuries, and to slyly superciliously denigrate the Americans who have been born as Khalsa. We are tired of this division between so called Indian Sikhs and so called American Sikhs. Surely a Sikh is a Sikh. And we call to your attention, that a patit Sikh is a patit Sikh, no matter what his country of birth.

Sikhism is a religion, it is a way of life, and the Khalsa was born not to divide men and women but to unite them in a common bond of purity of aspiration. Through simran and seva, through the bana and the bani of our Guru we shall grow, and not through the "support" of any "council" or men.

Because you were born in India does not make you more or less of a Sikh, it is what is in your heart and mind, and how your actions conform to that ethic and practice as set forth by the Guru Nanaks.

We do not know what you hope to gain by your clever slander and we feel deep sorrow that you have failed to examine your own conscience and find the truth. It must be buried very deep under many layers of confusion in your mind. With Guru's grace perhaps you may awaken someday to the fool that you are making of yourself.

May God bless you with His light and wisdom to humble yourself and reassess your life. When you leave it, as we all do must do, you will not take any of your wealth, Dr. Kapany, but you will only take that consciousness of the Nam that you have earned. Are you ready for that moment, Dr. Kapany?

The future of the Khalsa is assured, and the prophecy of Guru Gobind Singh shall be fulfilled. We are humbly grateful to have some small part in the growth of the Dharma in the west. To serve God and Guru is our intent, to spread the Holy Nam is our life's breath.

With all love in Divine, in the name of the cosmos which prevails through everyBODY and the Holy Nam which holds the world.

Humbly yours,

Shakti Parwha Kaur
Sikh Dharma Brotherhood
Los Angeles

* * * * *

I'm OK — You're OK — But, which one of us is SIKH? . . .

It appears that the editorial in the June issue of the *Sikh Sansar* has opened up for discussion a matter that should really stimulate us all to examine our beliefs and attitudes. The phenomenon of non-Punjabi Sikhs is a recent one, and one which must attract mixed reactions in the ethnic Sikh community. Certainly it is within Sikh tradition to be tolerant of seekers, to embrace new believers, whether they come into the fold from Islam, Hinduism, or Christianity and Judaism. These new Sikhs perform wonderful kirtans, in an interesting blend of musical traditions. The assumption no doubt is being made by many Punjabi Sikhs that these sincere young people, a bit awkward perhaps in their white turbans, topknots, churidars, and kurtas, are getting a generous measure of authentic Sikh values, beliefs, and teachings at "the doorstep of Sikhism". How many of us have taken the time and interest to determine if this is really so? Or at least, to see what these people (who are now saying that they are the true Sikhs) are actually up to. In doing this, perhaps we would be taken aback by what we might hear. . . This is being written with the hope of adding to the growth discussion on the Western Sikhs — a

discussion I had hoped would become a genuine dialog. After perusing the revealing lines penned so "humbly" by Permka Kaur in the September issue, however, I am not so sure that the proper climate for dialog exist.

(Monolog, definitely, but dialog? . . .)

The examples I shall cite come from a most enlightening evening I recently spent with a young acquaintance whom I'll call Betty. She related to me, with abundant detail, her experiences as former follower of the *soi-distant* Yogi Bhajan, an experience of two years' duration, terminated by herself about three years ago. She did suggest, as I do now, that things which went on in the 3HO movement (name used by his followers) may not necessarily obtain today. Also, her experience was in ashrams in Texas and Southern California, as well as a retreat held up in Mendocino. She had the impression that policies seemed to be created and altered a lot as the movement went along.

What Sikh parents would bind up their little children firmly into the bedclothes at night, using strong cords to secure their hands at their sides and their little legs out straight? Betty related that each night this was done to all children 5 and younger. Needless to say, the children screamed a lot, cried themselves to sleep, and could not avoid soiling the linens. The reason that this was done? "So that they would be more attuned to their inner experience". That something like this could be done to further Sikhism(???) makes me shudder, for I know of no more loving attitude toward children than that found in Indian homes. (But Premka Kaur sees the June editorial as showing "A most egotistical and inhumanly perverted attitude". It seems to me that that arrow should point the other way.)

At the ashram where Betty spent most of her time, a house trailer was parked in a remote section of the grounds. After a woman gave birth to a baby, she would be incarcerated alone with the baby in this trailer, for not less than forty days. During that time, the only person allowed to see her would be another woman, who would bring her food but be forbidden to speak. The purpose was ostensibly to make one strong. After that, infants would be raised communally in the ashram nursery. In fact, the whole area of marriage and reproduction seemed to be controlled quite arbitrarily by the Yogi himself. Betty said that when he had the whole collection of followers assembled, he would point to various men and women and say, "you with you, and you and you," etc., sometimes adding—"and I want a baby from you, this year!". (She rejected the young man who was thusly selected for her, and her disenchantment with the movement gained momentum.) Granted, arranged marriages are part of the Indian way, but this seems rather a novel way of handling the matter! It seemed to my informant after awhile that indeed, one of the paramount aims

of the ashram system was to breed more members, to be strong in numbers. If this has any validity, one cannot help but be struck by the resemblance to the German Liebensborn program of World War II infamy.

Another thing which alienated Betty even more was the notion that women in the religion were inferior, and that for them there could be no liberation except through the men. Women had to do all the usual lowly tasks—all the cleanup, cooking, childcare, and laundry, such as “ironing the turbans”. (Ironing the turbans?! Good grief—a properly dried turban never needs to be *ironed*!) The women for the most part never questioned this state of affairs, and must be assumed that his was part and parcel of Sikhism. I must say that I have absorbed quite a different view of the status of women in Sikhism, a religion which seems very enlightened on this matter. Betty was pleasantly surprised to know that there is no basis whatsoever in Sikh scripture for treating women as inferior beings. In fact, one may find numerous passages in the Guru Granth Sahib which point to just the opposite.

Betty also related that as with many of the various contemporary Asian gurus, Yogi Bhajan and a pretty young female quasi-secretary, aide-de-camp, or whatever, who never left his side, even to the extent of sharing the same sleeping quarters, presumably to be on hand to record any gem of wisdom which the guru might utter at any hour.

We have all doubtless observed and perhaps even been amused by the Western Sikhs’ rigid adherence to the religious mode of dress: i.e., women wearing turbans and kirpans, everyone in regulation white at all times, etc. I think Thoreau may have been onto something when he wrote, “Beware of enterprises which require new clothes”. As for sequestering oneself in an ashram, practicing an exhaustive regimen of exotic forms of yoga—didn’t some of the Sikh Gurus have something to say about that? The following exchange between some of the Siddhs (Hindu ascetics) and Guru Nanak comes to mind.

ਪਾਤ੍ਰ ਪਟੇਲਾ ਕਜੈ ਕਰੀ, ਕੰਬਲੜੀ
Siddhs: ਪਹਿਰੇਓ, ਜਿਨੀ ਦੇਸੀ ਮੈਂ ਮਿਥੇ,
ਮਟੀ ਦੇਸ ਕਰੇਓ।

ਰਾਗੇ ਪਟੇਲਾ ਪਾੜਤੀ, ਕੰਬਲੜੀ
Nanak: ਪਹਿਰੇਓ ਘਰੇ ਜੀ ਬੈਠਿਆਂ ਮੈਂ
ਮਿਥੇ, ਜੇ ਨੀਲਤ ਰੁਸ ਕਰੇਓ।

In this exchange, the Siddhs say, in essence,—tear off your clothes and wear rags, if by so doing you may reach God. Guru Nanak responds that on the

contrary, by remaining at home you may just as easily find God, provided that your heart and ego are humble. But instead of encouraging his followers along these lines, the leader of the Western Sikhs has expressed a desire to construct more and more deluxe super-ashrams in the future. Betty said that he also proposed to build himself a residence, to be called “Yoga Villa.” Now that seems to me to be a ludicrous contradiction in terms, for *yoga* is an ascetic discipline, and a *villa* is a luxury residence with a Mediterranean flavor.

If one has occasion to ring up an ashram, a western voice answers. “Sat Nam!”, in the same manner that one would hear “State Farm”, Triple A” etc. in response to calls to those places. I cannot help but wonder if this does not cheapen a deep religious concept. (If you called a Christian church, and a hearty “Hail Mary!” or Hallelujah!” came over the telephone instead of “hello”, would you appreciate it?)

Now, all across the United States, ashrams are springing up with a speed and dedication that might be the envy of, if not the model for, Punjabi Sikh would-be Gurdwara-builders. But within these institutions, the rigorous discipline of Kundalini Yoga is sold like Kentucky Fried Chicken. Kundalini is a very advanced form of yoga, which according to Patanjali’s *Yogga Sutra*, has as its goal the absolute isolation of spirit from matter. As such it seems to be in direct contradiction to the Sikh value of realizing the Grace of God by leading a virtuous householder’s life and eschewing the ascetic’s cell.

Some of these very same issues were attempted to be raised one time at a gathering in the Los Angeles ashram. Betty said that the man who came to the service and attempted a serious discussion with Yogi Bhajan was forcibly ejected immediately by the well-programmed followers, considering themselves to be protecting their guru from outside “hostility”. And here we are—ethnic Sikhs and Western Sikhs—with so much theology in common, and finding ourselves at a place where surely a dialog would be rewarding and appropriate. But is it realistic to hope for such an interchange with this movement?

The June editorial showed a touching concern for the Western Sikhs, particularly in that they should succeed in business endeavors. I can only wonder how much concern we should evince for this movement in that regard, when apparently their leader is bent on power and strength, wants more and more followers in commercial endeavors, has expressed a desire for people in the media to be in his fold, and has the unquestioned loyalty of so many, many followers. Besides, the press has amply covered the economic gains to be made in the “Guru biz”—ISKCON, Maharishi/TM, Maharaja Ji, Rev. Moon, *et al*; through diverse means they all are doing extremely well economically. Yogi Bhajan also wants his followers to be enormously proficient in various martial arts (judo, karate, sword fighting,

etc.) and physically very strong, so everyone will be ready when the call comes for action. (Or, who knows? ... Perhaps what he has in mind is a winner-take-all match with the Hare Krishna-wallahs! ... Swish! Swoosh! Clank! Arrrrghhh! SAT SRI AKAAAAAAL!)

In the Ashram where Betty spent most of her time, everyone was to have a rare private audience with the Yogi himself, upon the occasion of some special holy day. He sat in a room, and was approached in turn by each follower. When her turn came, she entered humbly, only to find the Yogi reading a newspaper. (The Wall Street Journal, perhaps?) She sat for some time, awaiting some wise words from the master, or at least for him to look up! But this was not to be, for he never once looked up or put down the paper, and so she finally left, feeling emotionally crushed at having missed the Sikh enlightenment.

Like so many young people, my informant had come to the 3HO movement in reaction against an ever-increasing involvement with drugs. It seems to me that so many of the current non-Western cult movements would not be nearly so appealing to people had not their discriminatory powers already been seriously blunted by drugs. I would feel better if I knew that the Sikh religion were attracting followers by its own merits, and not because it was perceived through a drugged haze. I feel very concerned to see Sikhism misrepresented, and to see so many obviously sincere and honest (if a bit confused) young people in the dark about many tenets of the religion with which, by their appearance, they may be identified by everyone else.

And now we hear rumblings of something that smacks of an emerging superiority complex among these nouveaux-Sikhs, apparently based on their rigid schedule of early rising, incessant praying, and ostentatiously apparent five "K's" ... "the fervor typical of all new religious converts", as the editor has accurately observed. If this is really developing, it is a shallow interpretation indeed of an enlightened religion which has at its core the belief in ekta (equality of all mankind). Besides, if early rising gets you closer to God, surely all the roosters would be there ahead of man! If long hair is an unfailing indicator of holiness, then all the yaks of Tibet and the billygoats everywhere are far advanced! Such comparisons can be found in the Gurbani itself. Mind you, I love and respect the Sikh symbols, but I am under no illusion that unshorn locks make a saint!

It seems to me that there is a serious overabundance of *ahankar* (pride) being demonstrated here, as shown in such statements as, "We actually have more pure and precise knowledge today than 99.9% of the Sikhs in India", etc. etc. *Ahankar* is one of the five moral evils which a devoted Sikh is to overcome. (Kam, lobh, moh, krodh, and *ahankar*; respectively, lust, greed,

attachment, wrath, and pride.) If I were a young person casting about in search of a new religion that would stress humility as a major tenet, it might be a good time for me to heed a little bit of self-given advice: never pick a religion whose leader takes for himself a string of titles longer than one's thumb. Let us apply this "rule of thumb" to "Siri Singh Sahib Bhai Sahib Harbhajan Singh Yogi ji", and see how it measures up. Hmmmmmm. Too bad. It reaches half way to my elbow!

In closing, let me share an incident Betty narrated, which may have a similar effect on you as it did on me. A huge gathering was being held in an exceedingly remote area of Mendocino for the Summer Solstice, three or four years ago. (Summer Solstice?!—is this a new Sikh holy day?) At one point, everyone was massed solemnly in a large clearing in the woods, when who should gallop forth from the shadows, astride the biggest, the whitest, the most outrageously spirited white stallion you ever did see! With garlands swaying and jeweled swords clanking at his side, white garland sparkling in the sun, he virtually electrified every single person, as he cantered all through the crowd. The effect was marred only by his unbound *keshas* streaming out behind his turbanless head! IT'S A BIRD! ... IT'S A PLANE! ... IT'S GURU GOBIND SINGH!!! No way. But it could be your local yogi, Harbhajan S. Puri.

Darleen Dhillon
Berkeley, California

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Editors Note:

Numerous responses to the editorial in June 1976 issue of the *Sikh Sansar* have been published in the September 1976 and the present issue. The Editorial Board of the *Sikh Sansar* feels that the objective of the editorial has been adequately met and now it is time for objective and friendly dialog between all interested persons. We are not interested in nurturing unnecessary controversies. Accordingly, in the interest of objectivity and unity within the community it would be best for the *Sikh Sansar* to not accept any further correspondence on this subject.

Any fundamentally new viewpoints on this subject or any other subject presented in an objective and impersonal manner are always welcome for publication in the *Sikh Sansar*. However, no further correspondence on this matter is invited any more.

Chief Editor

The next issue of the SIKH SANSAR — March 1977 will feature:

SIKH THEOLOGY

You are invited to submit articles, news items, and other material pertinent to the subject. Deadline for manuscripts is the 1st of February. Kindly mail all material to:

The Editor, SIKH SANSAR
Post Office Box 737
Redwood City, California 94064

**In future
issues**

The SIKH SANSAR plans to feature special subjects such as:

1. Sikh Historical Shrines
2. Management of Sikh Organisations
3. Sikh Contributions to India's Independence.

You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions To Authors" inside back cover.

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GURU TEGH BAHADUR (1621-1675)

A Martyr Unto Maintenance of Human Dignity

Bhai Hari Singh Shergill, Bombay

Religion, as such, has come to be universally accepted as a badrock of human civilization, a fountainhead of moral and human values. Sikhism of Guru Nanak—Guru Gobind Singh (1469-1708), having originated and developed in the Orient, is no exception. In the domain of religion too, as in any other branch of human knowledge and natural phenomenon, process of evolution has been inevitable. Dynamism is the law of nature, every where and in everything.

In order to maintain itself ever fresh to serve as a perpetual precursor, sustainer and vigilant sentinel of human-cum-moral values in civilized society, evolutionary exigencies in religion have been variable in recorded history of mankind. These evolutionary variations have been according to a different situation at a given period, in a given set of religio-social-cum political conditions and in given geographical environments and among a given kind of human stuff.

True to its role, even if religion is called upon to undergo the most supreme sacrifice to uphold its status, it does not shirk it. Such rare people who do it, are remembered and respected in society as martyrs unto divine principles. In this context a great humanist thinker, James A. Garfield, states, "A noble life crowned with heroic death, rises above and outlives the pride, pomp and glory of the mightiest empire of the earth." It is the privilege of the noble brave to die for an approved cause says Guru Nanak in Sri Guru Granth Sahib, page 579.

When Guru Nanak came on the scene of the religious stage of India, in the 15th century, born in 1469, what were the conditions there, in respect of moral-cum-human values and political set up of things?

Starting early in the 8th century with Mohammad-ben-Qasim's invasion, with a few hundred warriors, foreign aggressive political Muslim power, coupled with new Mecca-based fanatical religious zeal, had come to hold its firm grip over the emasculated, docile India, by the time Guru Nanak was born in the land of five rivers, the Punjab. Not only this; besides this political slavery, India on her home front was, as it continues to be, a victim of its own caste-ridden, pernicious, inequitable, divisive social order. In this context, 'Cambridge Shorter History of India', by J. A. Allen (New Delhi-1969) on its page 249, mentions like this, "What enabled a comparatively small foreign garrison to maintain its supremacy over Hindustan, the Punjab and Begal, was its religious

homogeneity and impossibility of any unanimity among the Hindus. From them, the spirit of caste has, for ages, ousted the sentiments of nationality. Caste despises the caste or resents in caste the assumption of superiority. The Brahmin condemns the cultivator, the cultivator resents the attitude of the Brahmin, both despise the menial (the untouchable). Each Rajput clan deems itself the superior of any other and there never has been an Indian nation".

In spite of India's about a generation-old independence and despite dozens of post-independence statutes to remedy these retrogressive conditions, so menacing to the national homogeneity and solidarity, things have still not very much changed. This regressive obscurantism, ruthlessly bred by Brahminism with religious sanctions through several centuries, has entered the very blood and bone marrow of the people.

To support this assertion in an implied way, the scribe is in possession of some recent public statements of a few top notches in the present ruling hierarchy, including the Prime Minister, the Agricultural Minister, the Home Minister, the Deputy Chairman of the Planning Commission etc., etc. I should respect the limitation of space for this brief narration, not to give here the full relevant texts thereof.

And as a result of long drawn-out Muslim Political overlordship, there was left no sense of human dignity among Hindus. Here is an evidence of history. In Professor P. Hardy's *Historians of Medieval India*, page 114, there is a statement to this effect, "Non-Muslims are the furniture and properties for the stage, on which the drama of the Muslim destiny . . . in Hindustan is played. The Hindus are as the passive material on which the Muslims impose their will. It is the function of the Hindus to provide opportunities for the practice of Muslim virtue. They are never interesting in themselves but only as converts, as capitation taxpayers or as corpses".

Such abject conditions, both in the sphere of religion-sanctioned, cruel, caste-ridden, divisive social system at home and dehumanising, tyrannous political Muslim domination, called for a new revolutionary Messiah in India. Guru Nanak's challenging school of religio-social order was the answer at last, in the process of the above referred to evolution, for the country's multi-faceted emancipation, religio-social and temporal, including political aspect as well.

This revolutionary religious evolution too, in order to perfect itself, went through a process of internal evolution of natural growth, at the hands of nine successor preceptors after the founder, upto the last, the 10th Master, Guru Gobind Singh (1666-1708).

Guru Nanak's religious system successfully addressed itself to remedying the forementioned two-pronged ugly situations in India. India's late president, Dr. Zakir Hussain, had gone on record to testify this in his speech once. While laying the foundation stone of Guru Gobind Singh Bhavan, several years ago, at the Punjabi University, Patiala, he said, "So long as the instinctive dread and hatred of tyranny is alive in man and so long as quiet but unmistakable voice of his conscience, that brooks no compromise under political threat and pressure, is not stilled in him and so long as the disgust for social iniquities, religious fanaticism and hollow ceremonies and rites remains an active condition of his mind, the world will not easily forget the name of Guru Nanak and of his supreme successor, Guru Gobind Singh".

How Guru Nanak-Guru Gobind Singh's religious system is a path of monotheistic spiritual excellence, a leveller of social iniquities, castes and creeds, a forerunner of ethical socialism, a harbinger of emotional compact Indian nationhood, in fact of human brotherhood, a restorer of grace of woman, and the so-called Sudras in Indian society etc. etc., numerous scriptural Guruvani texts from Sri Guru Granth Sahib, other accepted sources and Sikh history, and authorities like Swami Vivekanand, world-known Professor Toynbee, Maharishi Aurobindo Ghosh of Pondicherry, Bhartiya Vidya Bhavan (Bombay), a great modern centre of Hindu renaissance and scores of others, could be profusely quoted. But one must respect the limitations of space in a brief writeup like the one in hand.

In the long list of above noted accomplishments, Sikh system is also a crusading restorer and sustainer of human dignity. How the ninth Sikh Guru, Guru Tegh Bahadur, did it in 1675 with the supreme sacrifice of laying down his head for this, here is a brief account thereof.

Of all the Mughal monarchs in India, Aurangzeb is notorious to be the cruelist in the matter of persecution and forcible conversion of Hindus to Islam. As to his terror and tortures in this direction in the country, his prior emphasis was on converting or killing the leading intellectual stuff of Kashmiri Pandits (Brahmins). That they are intellectuals of par-excellence even today, is evident in Indian administration. To illustrate such an emphasis with a modern, recent tragic event, the retiring western Pakistani overlords in Bangladesh, were very particular to murder as many Bangladeshi Muslim intellectuals as possible, on the eve of their surrender in December 1971.

In the last resort, a deputation of the oppressed Pandits of the Kashmir valley, led by one Kirpa Ram, approached, Guru Tegh Bahadur at his place, Chak Nanaki, afterwards called Anandpursahib in the north-western Himalyan Shivalak Hills submountaine region of Punjab, at present close to the world-famous Bhakra dam. It was early in 1675.

Narrating their tragic tale of woe, they beseeched the Guru to intervene with the emperor to save their Hindu Dharma. After a thoughtful contemplation of the dire consequences, the Guru told the petitioners, "All right, go and convey to the emperor that, if the Guru agrees to accept Islam, he need not indulge in their and other Hindus' carnage, they would all readily agree to be Muslims, and that if the Guru does not agree, the monarch should leave all the Hindus alone to follow their faith."

It was done. The emperor naturally took it to be a challenge to his plan of converting India from *Dar-ai-Harb* (i.e., heathens' land) into *Dar-ai-Islam* (i.e., Islamic country), in order to consolidate Muslim empire in India.

In a way, whole of this tragic episode was synonymous with that of the 5th Guru Arjan Dev's (Guru Tegh Bahadur's grandfather's) martyrdom in 1606 in Lahore, at the hands of Aurangzeb's grandfather, emperor Jahangir, for identical reasons. Jehangir testified this fact in his own Persian memoirs, '*Tuzq-i-Jehangiri*'.

As a consequence, the Guru was summoned to Delhi. He went there accompanied by a couple of his most devoted followers. He was offered the usual alternative of accepting Islam or death. The Guru accepted the latter. He was as a result, publicly beheaded on November 11, 1675, in the open day light in the main market place of Chandni Chowk, Delhi. Tortuous deaths of his followers before his very eyes preceded his beheading a day or two earlier, as if to overawe him into submission.

A magnificent shrine, called Sisganj, stands to his memory to this day at the place where he was beheaded. And there is not a trace left of the mighty Mughal empire. Thus, true to Garfield's forequoted words, the martyr Guru's banner as protector of religious freedom, outlives and flutters high in the skies, while the Mughal empire has gone extinct long since.

There is a unique fact about Guru Tegh Bahadur's martyrdom. For instance, Socrates and Lord Jesus Christ had also suffered martyrdom unto their own convictions, worthy of utmost esteem. But in the Guru's case, he laid down his head for the sake of a faith which was not his own. For example, his son-successor, Guru Gobind Singh, testified thus in this context in his own compilation of *Bachittar Natak* (i.e., wonderful drama), "*Tilk Janju rakha Prabh Tanka, Kino bado Kalu mainh saka*". That is, the Guru upheld the honour of their (Hindus') forehead

mark and that of their sacred thread, both symbols of Hindu religion, and thereby he performed an unrivalled act in the *kali* (dark) age.

As a matter of fact, neither the Guru, nor his followers, the Sikhs, owned or still own any allegiance to Hinduism as a faith and its symbols. This martyrdom was voluntarily suffered for upholding the right and freedom of anyone and everyone to follow one's own faith. He, as well, showed how to make even a supreme sacrifice, for the sake of one's faith and convictions and thereby to sustain society's human dignity.

Indeed, although exalted status of martyrdom (*Shahadat*) was familiar in Christianity and Islam, it was unknown in the Orient. Only the Sikh Gurus and their followers established and consolidated its high pedestal on this side of the globe.

In order to universalise the significance of the Guru's sacrifice for religion of man as such, Guru Gobind Singh referring to his father's martyrdom, emphatically asserts again in his above mentioned compilation, "*Dharm het saka jin kiva, sis diva par sirar na diva*". (i.e. the Guru sacrificed himself to uphold (the values of) religion as such. He gave his head but not his resolve.

In a parable of his own, Guru Tegh Bahadur states his stand in the context of his undertaking to save the honour of the Hindus' faith in these words, "*bahen jinah di pakrive, sir dije banh na chhorive*", i.e. whomsoever you pledge your support, fulfill your word even to the extent of sacrificing your head.

Following into the footsteps of their martyr Gurus, Guru Arjan and Tegh Bahadur, there are numerous historical events uptodate, wherein the Sikhs invited great personal hazards for the sake of others. For example, to cite one out of several other such illustrations. Khushwant Singh in his 'History of the Sikhs, volume II, 1966, pages 338-339, quotes 1946's Muslim League Prime Minister of Bengal, Mr. Suhrawardy, stating as follows, in the context of Sikh's role in bloody Hindu-Muslim riots in Calcutta in August-September 1946, following from Muslim-League's historic direct political action resolution then, "... Sikhs went about in their taxis and their buses during those dangerous five days for the purpose of rescuing their (Muslims') women and children and removing their belongings. Immediately rumors got abroad that they were moving about for the purpose of attacking Muslim mohallas (localities). Not one Muslim mohalla has been attacked by the Sikhs thus far, yet the rumors still go on ... "More that that, during the riots they have saved as many as 5,000 Muslims from dangerous areas and carried these Muslims to safe places. Surely they (the Sikhs) deserve something better from the Muslims than this suspicion and distrust and hostility against them."

The scribe's reliable information then was that the Sikhs in Calcutta, only about 15,000, mostly transporters, in a population of over 50 lakhs, in those riots, not only saved both Hindu and Muslim families from dangerous localities at great personal hazards, but also kept safe custody of their belongings, lodged and fed them free from the *Guru-Ka-Langar* (Guru's free community kitchen) in their Gurdwaras.

There is still another unparalleled aspect of the Guru's martyrdom. The Mughal Court offered another alternative to him to save his life, that he might perform a miracle if he was a genuine spiritual preceptor. In Guru Gobind Singh's words again he spurned this offer too, saying, "*Natak Chetak Kiye Kukaja, Prabh logan ko avat laja*". It means, performance of the so-called miracles was mountebanks' cheap antics, the real men of God were ashamed of such a sham jugglery.

A cheap imposter might have easily succumbed to such a petty escape-device. But the Guru had to set an abiding pattern of supreme sacrifice for the sake of a certain manly, moral principle of preserving one's human dignity, and of redeeming one's given pledge, whatever be the cost. And also, to teach the Indians the lesson of martyrdom in order to rediscover Mother India's lost grace, glory and honour, and for that matter the whole humanity how to maintain the values of human dignity.

Guru Tegh Bahadur, true to the originally prescribed broad outlines of Guru Nanak and his (G.T.B's) other seven predecessors, was essentially a spiritual-cum-temporal preceptor. In the process of full growth of the sovereign Sikh school of thought he, besides catering to the upkeep of spiritual excellence of the community, fulfilled his own special assignment as an upholder of freedom of man's faith and human dignity. There are 116 verses of the Guru in Sri Guru Granth Sahib, of high value for the spiritual cultivation and elevation of his followers.

The essence of his teachings, bequeath to the Sikhs and humanity at large, is embodied, for instance, in his own scriptural text of '*Bhaiya Kahun Ko det nainh, nainh, bhaiya manat an*', It means, frighten no one nor be afraid of anyone. The whole legendary Sikh history of their heroics and martyrdoms, more particularly in the 18th century and subsequently uptodate, revolves around this lesson of their Gurus.

Before ending I may add a line. Guru Nanak—Guru Gobind Singh's school of religious thought is replete with potentialities of sponsoring and organising a parliament of world religious cultures on the pattern of UNO, for the good of humanity at large, each culture retaining its own sovereignty.

SAGA OF MARTIAL TRADITIONS

The Sword—Arm Of India

Lt. General Harbaksh Singh (Retired)

It is a well-known fact that Punjab peasant takes to soldiering like duck to water. The reason, of course, is his martial traditions built up over many centuries of persecution and suffering at the hands of the ruthless foreign invaders, like Nadhir Shah and Ahmed Shah Abdali. Lying in the way to Delhi, Punjab had to bear the burnt of each invasion. Time came when for sheer survival, the Punjabis had to give up their hearths and homes and take to jungles. There was another purpose—to let the raider into the country unmolested to lure him into a false sense of security, waylay him on his way back and having deprived him of the precious loot, compel him to release the young Indian girls forcibly enslaved as a war-prize. This was guerilla war-fare par excellence! And through this tough and dangerous existence, year after year, in which whole families were involved, were built up the martial traditions of the Punjabis.

Behind it, was the great saga of sacrifices beginning with the martyrdom of Guru Arjan Dev, at Lahore, and Guru Tegh Bahadur, a Delhi. This was followed by the traumatic experience of the Punjabis under the spiritual and courageous leadership of Guru Gobind Singh, who almost overnight through the induction of 'Amrit', transformed his followers from 'Jackals to Lions'. The vow that Guru Gobind Singh took when he lifted the sword of righteousness against tyranny and oppression by the Moghuls, and organised his disciples into the KHALSA—"The Pure"—is worth quoting:

De Shiva bar moh eh hay; Grant me, O' Lord! this boon. Shub Karman te kabhun na taron: that I may not falter from doing good.

Na Daron har son jab jae laron: May I entertain no fear of the enemy when confronted with him in battle;

Nische kar apni jeet karon: And may, I be sure of my victory!

Ar Sikh hon apne he man ko: May my mind be so trained. *Eh lalch hon gun teon uchron:* As to dwell upon thy goodness.

Jab aoh ki adh nidhan banen: And when the last moment of my life should come.

Att hi ran men tabh jujh maron: May I die fighting in the thick of battle!

I do not think there is another example of such apt and stirring vow for a soldier. No wonder, then that the Khalsa under the leadership of Guru Gobind Singh, rose to such heights of both moral and physical courage.

Maharaja Ranjit Singh's Army was nothing but the revival of the Khalsa. Having encountered them in the Sikh wars, the British recognised the mettle of the Punjabis and called Punjab the 'Sword-Arm of India.'

After Independence, in 1947 the Sikh Regiment adopted this vow and took a portion of it as their Motto. That is:

Nische kar apni jeet karon—"May I be sure of my victory!"

In my 35 years of military service, as an officer, I have witnessed in battle, many a deed of valour and devotion to duty performed by Punjab soldiers. But I would restrict myself here to mentioning only a few of the incidents of fearlessness and elan, on the part of both soldiers and civilians, which pertain to the Jammu and Kashmir Operations and the 1965 War with Pakistan.

Subedar Mal Singh

Subedar Mal Singh belonged to the First Battalion of the Sikh Regiment, which I commanded, in 1947-48, in Jammu and Kashmir Operations. He was one of my Platoon Commanders. In April, 1948, my Battalion was deployed for the defense of the Kashmir Valley in the area of Handwara. It had a solitary picquet, known as a thorn in the enemy's flesh. It used to come in for a lot of plastering by the enemy, both with mortar and small-arms fire. The picquet was, at the time, commanded by Subedar Mal Singh, the bravest soldier I have ever known.

One day, I received a challenge from the enemy, through a local tonga driver who had been on his usual round to Zechaldor village, the Nagi Picquet was going to be butchered that night in spite of whatever I might try. On receiving this message I got ready to go to the picquet, so as to convey the message to Subedar Mal Singh personally. General Thimayya, then my Divisional Commander had arrived at my headquarters unannounced and, when told of the message, insisted on accompanying me to the picquet. When we arrived at the picquet towards the evening, it was under fire from snipers from a flank. The picquet was 'standing-to' in our honour and Subedar Mal Singh came forward to meet us, with neat little axe in his hand as Khud-stick.

The blade of the axe had been coloured red to represent, as Mal Singh explained, its having tasted blood! I conveyed to Mal Singh the challenge of the enemy, and his reaction was to ask me to request General Thimayya to stay on for the night at the

Battalion Headquarters and visit the picquet again the next morning so that he may see the piles of dead-enemy that would be strewn around the area. Such was his self-confidence and courage.

On the 28th of May, 1948, it was Subedar Mal Singh's Platoon that had secured for us the height overlooking Rachhmar Gali in Tithwal Area, and it was in defence of this height, on the 13th of October that year that he died a hero's death when leading a counter-attack against the enemy, who had managed to overrun a forward post of his company. When his body lay shattered by direct hit from a shell, his last words to his Platoon were a request to shout the war-cry of the Khalso—'Jo Bole So Nihal, Sat Siri Akal!'—because he explained, the brave son of India was dying the death of his choosing, Subedar Mal Singh's name has become a by-word of bravery ever since.

Subedar Ishar Singh

True bravery is witnessed only when you are in direct command of troops in battle. In Handwara Sector (Kashmir Valley), in the month of February 1948, when the area was under heavy snow and movement was possible only on foot over beaten paths, my Battalion, the First Sikh, was chasing an enemy force, having evicted them out of the village of Handwara, towards Dragmula and Magam. I was with the leading Company under the Command of Major Auri. As the Company was struggling through deep and crusty snow in an open formation to capture a hillock near Vodhpura, heavy enemy fire opened up not only from this feature, but also from the windows of the houses only at a 100-yard range from the beaten track in the snow, which I was following with the Company Headquarters. I ducked behind the wall of snow. A light automatic gun was firing at the spot where I had taken shelter and the bullets were piercing through snow over my head. I saw Subedar Ishar Singh, who was commanding the leading Platoon of the Company crawling towards me in the safety of the beaten track.

I noticed that his right foot, still in a boot, was dangling behind him and he was leaving a heavy trail of blood. I held him up where I was, so that I could tie a bandage on his leg, but he tried to get out of my grip, saying that it was not the time to pause under direct fire. Notwithstanding, I quickly tied a bandage round his shin and noticed that both the shin bones had been shattered by a burst of light machine-gun from a very close range and his foot was joined by flesh alone. He was off on his crawl through the channel of snow that the track provided and refused to be picked up or helped by any before he was out of the danger zone.

After the battle was over and we had dislodged the enemy, I went back to my Regimental Aid-post to see the wounded and arrange for their evacuation, and

met Subedar Ishar Singh, lying on a stretcher. He accosted me with a cheerful 'Sat Siri Akar'. Such is the stuff our soldiers are made of, Subedar Ishar Singh was in the Military Hospital in Delhi for nearly two years after this incident and was then boarded out of the Service. I have met him a number of times since. A valiant soldier, though supporting a stub-foot, he always wore a cheerful smile.

Lt. Col. N. N. Khanna

In the 1965 War with Pakistan, Lt. Col. Khanna was commanding the 2nd Battalion of the Sikh regiment. His Battalion had been ordered to capture one of the key heights, known as Raja Picquet in the Poonch Sector. During the final assault, the Battalion came up against very heavy opposition from mines, artillery and machine-gun fire causing heavy casualties to the assaulting troops. When Colonel Khanna realised that his personal leadership was the need of the hour, he rushed in front of the attacking troops and edged them on to the final objective with the war-cries of 'Bole So Nihal; Sat Siri Akal!'

Soon as he captured the objective, he was mortally wounded by a burst of point 50 machine-gun fire from the neighbouring hill. He was so loved by his men that although exhausted and much reduced in numbers due to casualties, they revengefully rushed to this hill-feature under the leadership of a Subedar and after a hand-to-hand fight snatched from the enemy the deadly weapon which had killed their Commanding Officer.

This is now their proud possession as a war-trophy and a living monument of the steadfast courage and extreme sacrifice on the part of their Commanding Officer. When after the War, I visited Lt. Col. Khanna's family in Delhi, his wife showed me the letter which he had written to his four-year old son. In the letter, the Colonel had said that he was going into action the next morning and was confident of the victory, because the motto of his Regiment (The Sikh Regiment) —'Nische Kar Apni Jeet Karon'— had been taken from the vow which Guru Gobind Singh had taken when he took the sword of the righteousness against Moghul oppression. This letter is the heritage of inspiration left behind by a brave father to his son.

War with Pakistan

In September 1965, when we were compelled to attack across the Punjab Border in response to Pakistan's massive aggression in the Chhamb Area, in Jammu and Kashmir, due to the shortage of military transport, we had hired civilian trucks to convey men and material to the forward-line before the assault. The trucks were supposed to return after the mission. But, the Punjabi drivers of the trucks were so keen to participate in the War that they

refused to leave the frontline, on the pleas that they could not desert their soldier brother in this hour of trial!

On the second night of the War, the Pakistanis dropped para-troopers near our forward airfields in Punjab. It was a clever move and might have succeeded, but for the alacrity and courage of our villagers, who, upon receipt of information went out in large numbers and armed with only swords and farming implements, surrounded and captured these hostiles before they could assemble or do any damage. We did not have to employ a single troop for this purpose.

One amusing incident occurred at Halwara Airfield. A villager with a sack over his shoulder appeared at the Main Gate and wanted to meet the 'Commander Sahib. The sentry called up for his Guard Commander, a Sergeant. The villager brushed him aside, saying that he was no Commander, but a mere Havildar, with three stripes on his arm. He wanted to see the Burra Sahib, with the stripes on his shoulder, meaning the Air Commodore, the Station Commander. He was taken to the Air-Commodore, and in front of this officer the villager emptied his bag and out rolled a human head. "Here is the Pakistani paratrooper who landed in my crop," he said. "He had a lovely rifle on him", he added. "But that I am going to keep!"

On the morning of the 11th September, while on my way to inspect the Front-Line of Asal Uttar, in the Khemkaran Sector, I saw a Pakistani air-craft engaging our gun-ammunition area. I noticed that next to burning ammunition lorry, some six to seven farmers were hoeing a young crop. Thinking that, perhaps, they were ignorant of the danger of burning ammunition, I stopped my jeep and walked up to them to warn them against it.

Upon my politely pointing out that this was not an ordinary fire and they might be hurt by exploding shells, the eldest of them looking me up and down, enquire if I were a new comer to the area!—for that sort of fire was a common occurrence there every day and it was no danger to them. He further wished to know if I came from a farming family; if so, I should know that if they gave up hoeing that day when the moisture in the soil was just right, it would turn into stone the next day.

On reaching Dibbi Pura where the biggest tank-battle had taken place. I noticed some fifteen to twenty middle-aged stalwarts with greying long-beards sitting on charyoys in the court-yard of the village. When I asked if they had been there during the battle, they all simultaneously replied; "Oh we had a grand-stand view of the fire-works and enjoyed every moment of it!"

There was so much of fervour and enthusiasm about the war with Pakistan that every Punjabi-man, woman and child wanted to be a party to it. They had to be literally held back from going to the

Front-Line: and air-fights over the city of Amritsar were like a demonstration of kite-flying. So much so, that the residents would climb on roof-tops and engage in a running commentary, unmindful of the danger involved.

Chivalry

The incidents of chivalry and moral rectitude of the Punjabis come to my mind. During the inspection of the Asal Uttar battlefield, after the big tank-battle I have mentioned earlier, a young Pakistani soldier rose up from a maize crop and offered himself to me as a prisoner-of-war. I ordered him to be taken to the Headquarters of the Regiment I was inspecting. After an hour's tour of the battlefield, when I returned to the Headquarters, I noticed that our own jawans had made a circle around the Pakistani prisoner and while feeding him with Parathas and tea were heartily bantering with him and exchanging notes about the tank-battle they had mutually fought not very long ago.

On another occasion near Jandiala Guru, on the G. T. Road, I was stopped at one of the welfare—stalls by a string of young girls stretched across the road. They urged me to eat some puries and parsad. While so engaged, I noticed a bus full of uniformed personnel halted under a tree and the occupants were being served by the girls the same food that I was eating. I was told that they were Pakistani prisoners-of-war from the front.

I walked up to the Junior Commissioned Officer in charge of the prisoners to enquire why they had not been blindfolded as per standing instructions. Before the officer could answer the girls shouted in unison: "It is not his fault; we ordered the Pakistanis to unfold their eyes, so that they could eat with comfort." I did not have the heart to take any action against the officer. Such is the magnanimity of the Punjabis. I was reminded of Bhai Ghaniya.

Soldering is in the blood of the Punjabis. It is not only the general public but also the Government of Punjab which has a soft corner for the servicemen—both serving and retired. During my service, I had dealings with many State Governments, and I can say with confidence that Punjab's concern for the welfare of servicemen remains unexcelled.

If I were to single out the Chief Ministers of Punjab, who have done more for the servicemen and ex-servicemen than others they are the late Sardar Kairon, and Giani Zail Singh, the present Chief Minister.

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It has been said of Sikhs that they are too busy making their history to record it. With the exception of a small number of dedicated scholars (such as Prof: Ganda Singh, Khushwant Singh, etc.) this is unfortunately true, particularly in North America. This situation need not continue for there is a significant amount of published material available for the researcher of Sikh history in the United States and Canada. The difficulty is that such materials are scattered over a seventy year period, often to be found in obscure journals or in special collections. In order to promote and facilitate research by Sikhs on Sikh history, the Sikh Sansar will reprint a series in successive issues that is perhaps the most extensive bibliography now available on South Asian immigration to North America. Originally compiled and annotated by an anthropologist working among California Sikh communities, the bibliography has been expanded for SIKH SANSAR and a section added on archival resources. We hope that making such resources available will create an interest in the history of Sikh immigration and settlement in North America and stimulate further research. The author and editor realize that this initial bibliographical effort is only a beginning. We encourage our readers to bring to our attention additional citations of articles, books, and pamphlets which may have been overlooked. We further urge anyone who knows of the existence or location of other types of historic materials (such as family histories, legal documents, correspondence, diaries, photographs, tape recordings, etc.) which could be made available for study and cataloging to contact Sikh Sansar. In this way we can add to our knowledge and understanding of Sikh history in North America and preserve the story of our struggles and successes for future generations.

Chief Editor

MATERIALS FOR THE STUDY OF EAST INDIAN HISTORY IN NORTH AMERICA . . . continued

by: BRUCE LA BRACK

South Asia Program — Syracuse University

VI. SOCIAL AND POLITICAL LIFE ..continued

"American-Made Hindu Revolts," THE LITERARY DIGEST. 51:2 (July 10, 1915), p. 56 UCB.

This is a one-page review of an article from the Madras (India) newspaper, NEW INDIA, in which conspiracy and rebellion "against the established government of India" is condemned. A large conference of Indians held at Stockton, California is mentioned, as well as the activities of Har Dayal. The article reflects concern over the fact that the Pacific Coast was the center for this revolutionary activity and that Germany was involved. The information is based on testimony from the Lahore Conspiracy trials held in India.

United States of America vs. Franz Bopp, et. al. Defendants. (Record of trial in the District Court of the U.S. for the Southern Division of the Northern District of California, First Division; before the Hon. William C. Van Fleet, Judge. Charles R. Gagan and Edward C. Lehner, Official Reporters. Criminal Docket 5852-6352, Case No. 6133, 1917), 75 vols. MSS Eur. C. 138, India Office Library (Commonwealth Relations Office), England.

This document contains the complete court record of the trial of German Consul-General Bopp for subversive activities in the United States, including Ghadar-related plots during World War I. The trial became known as the "Hindu Conspiracy." A summary of the main aspects of the trial are available in Marland Keith Strasser's AMERICAN NEUTRALITY: THE CASE OF CONSUL-GENERAL BOPP, a master's thesis from the University of California at Berkeley, 1939.

Johnson, Annette Thackwell. "The Rag Heads" — A Picture of America's East Indians," THE INDEPENDENT. 109 (October 28, 1922), pp 234-235. UCD

Johnson gives a journalistic and personal view of a brief meeting between a woman who had lived in India for some years and two Sikh families living in the Fresno area, one man being married to a Mexican woman.

THE UNITED STATES OF INDIA. Published intermittently from July 1923 to February 1928, San Francisco. UCB-South/Southeast Asia Library.

This is a Ghadar sponsored monthly review of political, economic, social and intellectual progress towards independence in India.

Dunn, H. H. "The Stranglers," WIDE WORLD. (August 1932). Library of Congress.

This is a widely speculative piece of sensationalism which seeks to link a series of Sikh murders in the Sacramento Valley, which occurred during the late 1920's and early '30's, with a Hindu death cult. The author thoroughly confuses the Akali movement of the Sikhs, which is a political party in the Punjab, with Kali, the Hindu goddess of destruction. The murders, a result of complex conflicts over immigration, control of funds, and other internal East Indian affairs, are described accurately enough, but the interpretations are pure fiction.

Fieldbrave, T. "East Indians in the United States," MISSIONARY REVIEW. 57 (June 1934), pp. 291-293. Stockton Public Library.

A Christian minister of East Indian background appeals for a better understanding of East Indians in the United States, and for support for Christian mission work among them.

Morse, Eric W. "Some Aspects of the Komagata Maru Affair, 1914," CANADIAN HISTORICAL ASSOCIATION JOURNAL. 1936, pp. 100-108.

Morse gives a detailed examination of the political implications surrounding the refusal of Canadian immigration authorities to allow Sikh passengers of the Japanese ship Komagata Maru, to disembark in Vancouver Harbor.

. . . continued next issue

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